

FILIPINO MINISTRY IN HAWAII:
PAST, PRESENT, AND FUTURE

A Professional Project
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the requirements for the Degree
Doctor of Ministry

by
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May 1986

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This professional project, completed by

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*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

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ACKNOWLEDGEMENTS

To my wife, Marienne Villanueva Vergara

To my children: Virgilio, Vernon and Victoria

To my parents : Rev. Jaime Empleo Vergara and

Mrs. Lucrecia Ravelo Vergara

To the Filipino people

To all people on Island Earth

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ABSTRACT

This Professional Project deals with the problem of creating a more viable Christian ministry to Filipinos in Hawaii.

It attempts to document the beginning of Filipino immigration to Hawaii and the United Methodist Church's response to new challenges; and to show a unique understanding and rich resources of Filipino heritage, taking into perspective the social and religious experiences of Filipinos in Hawaii.

The methodology may be characterized as "wholistic" in the sense that reality is not viewed as if the Filipino experience is compartmentalized, that is, the religious is separated from secular activities. It comes as a unified entity.

The historic approach is used and an analysis is made of the phenomenology of Filipino behavior. Data is derived from Hawaii Methodist Mission Journals (1912-68); various books and publications dealing with the religious and socio-economic life of Filipinos in Hawaii; interviews of pioneer preachers and their families, lay persons and church leaders, retired plantation workers, the local-born and the newly arrived immigrant; and the writer's personal reflections.

He himself is an immigrant to Hawaii, formerly associate pastor of an inner city Filipino church and as Hawaii

district Filipino pastor (1976-80), and is presently minister of two plantation churches (1980-).

This project aims to encourage awareness and understanding of the Filipino presence in Hawaii and the Filipino way of life. It focuses on the implications of Christian faith and how it can provide insight to cultural groups in churches and communities.

As a result of this project, this writer was able to recapture the tides and waves of Filipino immigration and struggle in Hawaii; and researched the church's response to the social imbalance and challenges of evangelization.

This writer concludes that indigenization must be a criteria to a Filipino ministry in Hawaii -- growing out of its natural environment in the Philippines and eventually in Hawaii. It shows limitations and strengths of the past, realities of the present, and hopes for the future.

Chapter I

INTRODUCTION

Meaning of Filipino Ministry

Filipino Ministry is an intentional ministry for a group of people whose heritage (physical and social) is traced from a people who have immigrated from islands in Southeast Asia known as the Philippines. Filipino Ministry may be initiated by persons not necessarily belonging to the above mentioned group. Generally, however, Filipino Ministry is intentional ministry by Filipino leadership. Of course, Filipino leadership needs the support of other groups within God's ethnic community. Filipino Ministry may also be a two-way traffic.

Problem Addressed by this Project

This project, "Filipino Ministry in Hawaii: Past, Present, and Future," deals with the problem of creating a more viable ministry to Filipinos in Hawaii. It will attempt to show a unique understanding and rich resources of Filipino heritage, taking into perspective the religious and social experiences of Filipinos in Hawaii.

Importance of the Project

This project aims to encourage awareness and under-

standing of the Filipino presence in Hawaii and the Filipino way of life. It focuses on the implications for Christian faith and how it can provide insight to cultural groups in churches and communities.

This project deals with indigenization as a criteria to a Filipino Ministry in Hawaii; growing out of its natural environment in the Philippines and eventually in Hawaii. Most recently, the key concept in governing this process is spoken of as contextualization. This project will show limitations and strengths of the past, realities of the present, and hopes for the future.

This project finally hopes to sensitize and challenge the local church and the general church to effectively minister to the needs of Filipinos in Hawaii -- the oldtimers, local-born and the new immigrant.

Many books and countless articles have already been written reflecting on the economic and political plight of the Filipino in Hawaii but there is not one major work that chronicles and reflects their religious experiences particularly among the Methodists on the islands. The writer of this project hopes that this work will serve as an introduction and stimulus for more documentation and reflection for Filipinos and also for other ethnic groups on the island to write their own. Perhaps, these projects will stimulate the exchange of cultural and religious experiences of all the people that make up the beautiful population of Hawaii.

Work Previously Done in the Field

Two professional projects have already been submitted at the School of Theology at Claremont to describe and interpret the Filipino experiences in the United States of America. However, the experiences of Filipinos were those of the "Mainland" and not in Hawaii. Although there are many commonalities, experiences in the continental United States are uniquely different from what Filipinos in Hawaii have gone through.

Previous projects were:

- (1) Anatalio C. Ubalde, Jr., "The Impact of the Black Power on Filipino Community and the Implications of the Church," 1973
- (2) Vivencio Vinluan, "A Design For An Intentional Ministry For Filipinos in Southern California," 1979

Ubalde's aim was "to deal with the oppression and to suggest how the people, the community, the church can help alleviate and remove the disease so prevalent in the people, community and church." Filipinos have come a long way since the writing of Ubalde's project in 1973. And liberation theology marches on! The Missional Priority on the Ethnic Minority Local Church was passed in 1976 by the General Conference of the United Methodist Church, and four years later, it was singled out by the Methodist governing body as the only missional priority. Although there is still strong emphasis on liberation, and this project will continue to do so, the problem now is how to move from liberation to reconciliation and celebration.

Vinluan dealt heavily on the biblical and historical models of Filipino ministry and focusing on the "Wesleyan experience". He affirmed that the Wesleyan spirit is viable in ministry to Filipinos in the United States. I do not have any qualm or desire to argue with this affirmation. In fact, I agree with Vinluan. Perhaps even more emphasis could be placed on articulating the Filipino understanding of life particularly concerning the socio-political background and Christian beliefs. Then there is the unique Filipino experience in Hawaii. Of course, Vinluan's project focuses on intentional ministry for Filipinos in Southern California.

Scope and Limitation of the Project

This project will limit historical treatment to the perspective of the United Methodist Church in the Hawaii District.

This project will focus not only why we need a Filipino Ministry in Hawaii but also how to do it in the light of its historical and prophetic place in society.

This project is a project understanding -- for all people. It is getting acquainted with a people who have a beautiful understanding of life -- even in the midst of experiences filled with frustrations, suffering and shame. Most of all, this project reflects a Celebration of Life.

Methodology for Collecting Information

The methodology to be used in this project may be characterized as "wholistic" in the sense that reality is not viewed as if it were compartmentalized but as a unified entity. It will reflect on Filipino Ministry in Hawaii in all its dimensions and functions: in worship, fellowship and service. This writer will also attempt to use the historical approach and make an analysis of the phenomenology of Filipino behavior.

This writer will read from the leaves of the Hawaii Methodist Mission Journals (1912-68); various books and publications that deal with the religious and socio-economic life of Filipinos in Hawaii.

This writer will interview members of families of pioneer pastors and lay persons who have made an impact upon the life and work of the United Methodist Church in Hawaii. He will "talk stories" with retired plantation workers (old-timers), the local-born (cultural immigrants), and the newly arrived immigrants who continue to come to Hawaii in numbers.

This writer will interview former district superintendents of the United Methodist Church; present district superintendent; and pastors involved in Filipino ministry in Hawaii.

A large portion of materials in this project will come from the writer's personal reflections (interpreting the oral and written materials given him); his reflection upon

his own personal experiences as a presently appointed minister of two Filipino plantation churches (1980-); as a former associate pastor of an inner city Filipino church and Hawaii district director of Filipino Ministry (1976-80); and as an immigrant to Hawaii, United States of America.

Chapter 2

IN THE BEGINNING

Fifteen Filipinos wearing name tags around their necks made the sign of the cross as they disembarked from the steerage section of the SS Doric at Honolulu Harbor on December 20, 1906. The weary travelers braved the waves to cross the Pacific for the land of promise --"Land of Glorya." "Was it worth it?" They wondered as they went through fumigation at the Immigration Station for their final destination, the Olaa Sugar Company.

Little did they know that those who witnessed their arrival on that fateful boat day at the waterfront would chronicle the genesis of Filipino plantation labor and the exodus of this group of people to America's newly acquired territory - the Hawaiian Islands.

The first contingent of young, single, male laborers from impoverished Filipino barrios or rural villages, arrived under a three-year contract with the Hawaii Sugar Planter's Association (HSPA)-- remembering the recruiter's promise of a steady job, money for investment, and even, perhaps, an education for a better life. The Filipinos dreamed of going back to their country upon expiration of their contracts and attaining success.

It was not easy for Albert J. Judd, the HSPA agent who went to the Philippine Islands as a recruiter and public

relations man. In fact, the first trip in 1906 was a disaster. Judd was supposed to round-up 300 Filipinos.¹ It was not an easy task to convince the Filipinos, inspite of their poverty, to uproot themselves and be separated from family, friends and familiar environment. But, like Abraham and his clan, they travelled-- the Tagalogs first, followed by the Visayans and later the Ilocanos. The Ilocanos proved to be the more adaptable tribe to harsh plantation conditions. So, the recruiters concentrated their efforts on the northern portion of Luzon, bringing more dreamy-eyed but hardworking sakadas (cheap laborers).

As a consequence of a chain of complex circumstances culminating in the Chinese Exclusion Act of 1900 and the Gentlemen's Agreement of 1907 signed by Japan and the United States government limiting importation of Japanese laborers to Hawaii, there was at first a sporadic but later a steady supply of unskilled laborers from the Philippine Islands. By 1911, the Hawaii Sugar Planter's Association was bringing in 500 Filipinos a month or 6,000 a year.

Their presence brought concern from church leaders (Methodists and Congregationalists) because of the advent of a new social imbalance. The more established ethnic groups

¹Albert Francis Judd, "Sidelights of Labor Recruiting, 1906", in A Centennial Celebration 1882 -1982 (Honolulu: University Press of Hawaii, 1982)pp.65-78
See Table 1 for the names and ages of the first Filipino plantation workers

(Chinese, Japanese, Koreans and Portuguese) did not roll out the welcome mat because the Filipinos were a serious threat to them in the working places as well as in their closely - knit ethnic communities.

The Filipinos were brought in, like the ethnic groups mentioned above, to insure that no single ethnic group would dominate Hawaii's socio-political structure. The small group of sugar and pineapple growers who were on top of the pecking order just happened to be Caucasians. The Filipinos were also imported as strikebreakers as a result of Japanese unrest in their negotiations for better wages and living conditions. The Filipino presence, therefore, was another chapter in a systematic building of a legal exclusionary system in Hawaii.

Youngest Child In Methodist Mission

Methodism came to Hawaii to serve the spiritual and physical needs of Caucasians who had relations with the Methodist Episcopal Church in the continental United States. Ministry to the Japanese immigrants was established in 1888 and the Korean mission was inaugurated in 1903. Five years after the arrival of the Filipinos in Hawaii were enough for the church people to take notice and be concerned with the growing Filipino population; but an intentional ministry to Filipinos had yet to be laid out.

The groundwork for an intentional ministry to Filipinos was apparently felt in three different fronts: a boarding

school for boys, plantation camps on the Hawaiian archipelago, and the city of Honolulu.

The Rev. Rudolf Zurbuchen was the first to document the early beginnings of the Filipino mission in Hawaii.² A faculty member of the Mills School of the Mid Pacific and an ordained minister serving a Korean Church in Honolulu, Zurbuchen wrote that as early as 1912, there were ten nationalities represented at Mills School. The three largest groups were: Chinese, Japanese and Koreans. Although Filipinos were recruited for plantation labor, a handful of younger Filipino boys found their "Glorya" at Mills School. There were also a number of Native Hawaiians, Marshall Islanders, an American, a Portuguese and a German. There were quite a few mixed races.

According to Zurbuchen, the Japanese, Chinese and Korean students had their own national pastors who conducted midweek prayer meetings in their native languages. They also had the luxury of going to their national churches for Sunday morning worship services. That left the other students without the special pastoral care and so they gathered for worship at Mills School as an international group. The boys appreciated the fellowship and service. As a result, two

²Rudolf Zurbuchen, "Beginnings and Memories of the Filipino Mission in Hawaii", a three-page manuscript, not dated.

Filipino boys, the Magpiong brothers, invited Zurbuchen to visit their Kahuku plantation in the summer of 1912 so that he could hold a series of meetings there. "Shall we forget those first Filipino vacation meetings?" wrote Zurbuchen:³

They covered the table on the lanai of their cabin and scrapped together every kind of food that the hauli (sic) would eat and that was available in the camp together with all available dishes and silver they piled it all on the table, then the entire Filipino community gathered around to watch us eat. We were glad that we had something like 5 miles to walk to our meeting place. The Japanese Methodist Pastor had kindly given us permission to hold our meetings in their chapel. This then was the first Filipino meeting ever held in public.

Zurbuchen, however, reported that it was successful in terms of fellowship but disaster as a worship and teaching experience. Nobody would like to go inside the chapel although they were eager to listen from the outside.

Like a Gospel writer, Zurbuchen continued to narrate with dramatic flair that on the second night, "one lone listener braved to go inside... a very small, but very blessed with great determination." His name was Placido Alviar. Zurbuchen did not lose time to claim him as the "first Filipino convert."

Alviar enrolled at Mills School and expressed his desire to prepare for the ministry. With energy and determination,

³ Zurbuchen, p.1. Filipinos primarily gather to eat, drink and gamble. It is customary for the host, especially the women, to wait on the table and serve the guests.

he organized a Sunday School for Filipino children in the Kahuku plantation. But those were the early days when the wind of ecumenical spirit between Roman Catholics and Protestants did not move the Hawaiian landscape. A Catholic priest was said to have opposed Alviar's evangelical zeal and told him that he had no authority to do that kind of work. So, Alviar printed a calling card with the following words in it:⁴

This certifies that Placido Alviar, the bearer, is a member of the Methodist Episcopal Church in Honolulu, T.H. and is hereby entitled to but (sic) into any conversation, any time and at any place.

Alviar became one of the first Filipino pastors in Hawaii. The Minutes of the Hawaii Mission of the Methodist Episcopal Church (known as Journal) recorded that in 1916, Alviar became a "Probationer on First Year of Studies". He was assigned in the Aiea Mission in 1917 and was ordained Deacon on March 19, 1919. He served at Makaweli Filipino Methodist Church for several years before he went back to the Philippines as a Methodist minister.

Zurbuchen related a touching personal experience during those early days of ministry in 1912. One day he took a day off in school and visited the Filipino camp at the Ewa plantation. He noticed a cluster of Filipinos milling around a photographer who was taking a picture of an object that seemed

⁴Zurbuchen, p.2

a doll in a pretty box. He approached the crowd and upon coming closer he realized that it was a baby in its coffin. Zurbuchen asked the mourning parents if they had a Catholic priest or a minister to give a prayer. They said that they were not able to contact any one. He then asked them if he could do the funeral service. They gave him the privilege. So, he sang "Nearer My God to Thee" and told them the story of the "Good Shepherd". After the service, he asked them if they wanted him to visit their plantation for worship service. They agreed. Zurbuchen made arrangements with the pastor of the Korean Methodist Church to allow them to gather for worship every Friday evening. He reported that the average attendance was 70.

Zurbuchen also remembered an unusual experience at neighboring Aiea plantation. He asked permission from the plantation manager for a meeting with the plantation laborers there. The manager had no objection but he could not find a meeting place except in a Buddhist temple. The preacher wrote:⁵

It surely was one of the most unique and most international and interdenominational services that I ever had. The preacher was born in Switzerland, a member of the German Methodist Conference and citizen of the United States, preaching the everlasting Gospel in the Hawaiian Islands to a Filipino Catholic congregation in a Japanese Buddhist temple. Anyway we got along fine. The Filipino boys picked up the lighter hymn readily.

⁵Zurbuchen, p.2

After the singing, a young Japanese man came in and handed Zurbuchen a note which read, "The Buddhist priest complains that you are singing in their temple and that is contrary to their religion. Could you not carry on the service without a song?" The note was signed by the plantation manager. Zurbuchen, getting the message, opened the Bible and preached from Romans 1:16 --"I am not ashamed of the gospel; for it is the power of God unto salvation." He found the text in harmony with the setting in life. He concluded in his memoir, "Those were the days of planting the seed here and there. Others came after us and watered and cultivated the tender plants."⁶

Zurbuchen sketched a romantic missionary life. And it was. But he also knew full well that if there were roses in the garden of Filipino ministry, there were also sharp thorns that grew with it.

A young Filipino man named Benito Ilustre also saw the hardships of fellow compatriots in the city of Honolulu--known as the Ellis Island of the Pacific. He shared his concern with Methodist Mission Superintendent John Wadman of his willingness to help his people under the Lordship of Christ. Ilustre preached at street corners and was encouraged by his hearers. As a result of his growing interest in the work and

⁶Zurbuchen, p.2

and dedication to the cause, the Methodist Church rented a renovated blacksmith shop on Queen Street. The new city mission outpost was dedicated for the glory of God on November 12, 1912.

The Methodist Journal also recorded that another young preacher, P.S. Soliman, was sent to the island of Kauai to begin Filipino work there. A Church was founded at Makaweli in 1913 and a building was erected on its present location with the land on lease from the Robinson family and members of the church provided the manpower. The plantation manager gave construction materials. The original church building is still standing in the middle of a sugarcane field and is being used by the Kaumakani United Methodist Church.

Zurbuchen was the first pastor to be assigned to the new Filipino mission in Honolulu. He reflected on its humble beginning:⁷

It was only a blacksmith shop. It was a day of small beginnings. We had no money. In fact we were in debt. We were undermanned and underpaid.

The little mission in Honolulu was actually used during daytime on weekdays as a Filipino Employment Bureau (activities not related to the work of the Methodist Church). A Filipino layman who was an active member of the Methodist Church in Manila, Jose de la Cruz, was the assistant manager

⁷Zurbuchen, p. 3

of the Employment Bureau and he became assistant to Zurbuchen as well. Later, he was appointed acting pastor when Zurbuchen left for the "Mainland" in 1915.

The little mission was fondly called "the headquarters" because it was a social center for Filipino students, hospital employees and visitors from the plantation communities. Activities there blossomed. There was a night school, benevolent work, sale and distribution of Bibles and tracts. There was an Epworth League, Sunday School and worship services. Evangelistic meetings were soon held at street corners or nearby tenement houses. Permission was given to the mission to distribute tracts and Bibles to newly arrived contract laborers at the Immigration Station (talk about separation of church and state). Some Filipinos came down the plank with preacher's licenses tucked in their pockets and the mission did not waste time to deploy them.

One of the young men who was a regular at the "headquarters" was Braulio T. Makapagal. He was "converted" in 1913, deciding to join the Methodist Episcopal Church through baptism. He soon became very active in the life and work of the mission first as a layperson and later as an ordained minister.

Reports of encouraging work among Filipinos on the neighbor islands were being received as well. There was excitement in Hana and Lahaina on the island of Maui; the ministry in Naalehu and Pahala in the Ka'u District of the

on the Big Island was shaping up as well. Hawaii Mission Superintendent William H. Fry, when he visited Makaweli Filipino Methodist Church in 1916, was reported to have baptised 40 persons at an evening service. Under the leadership of Vidal Lining, the first Filipino Sunday School was held on Maui in 1919. Adult groups met under a banyan tree because there was no church building then.

The influx of Filipino laborers in Hawaii produced additional social problems. Mission work was different from work already applied to the Japanese and Koreans. Previous mission models did not fit in the Filipino setting in life. There was little family life among the laborers. There were only a few women and children. Some of the men were accused of doing cowboy-cowboy or grabbing somebody else's wife. Some pastors were caught in the middle of knife-wielding combatants.

Many of the plantation workers did not speak English and could neither read nor write. One was lucky to have gone through third grade in the Philippine educational system. There were stories of men asking their friends to write letters for their families in the home country. Many got ripped-off by unscrupulous persons who did not enclose money destined for the Philippines. When the Philippine letters came around, these dishonest helpers fabricated stories that the loved ones either received the money or it was lost in the mail.

Some of those who came to Hawaii did not meet the minimum age requirement. They had to get another person's identity (a brother or an uncle) by borrowing the person's cedula or Philippine residence tax. Another basic requirement for a contract laborer was that he had to have farm experience. Those younger boys who really were attending grade school in the Philippines had to rub their hands against stones for many days so they could show the roughness of their palms and that they are able to prove their "working experience."

Having originated from different regions -- the Tagalogs, Visayans and Ilocanos found it difficult to understand each other. They not only spoke different dialects but also also different in life style. The Ilocanos were stereotyped as kuripot or thrifty; the Visayans as "happy-go-lucky" while the Tagalogs were "stuck-up". Ethnic jokes within the Filipino community abounded. In the total community, the Portuguese got the brunt during party time. But in the smaller Filipino community, there was always a story about the Visayan, Tagalog or Ilocano.

The Filipinos were socially isolated. So were the Japanese, Koreans and the Chinese. Perhaps there were merits to that in relation to a primitive social order. The plantation management found it easier to control and secure the various ethnic camps that way.

The Filipinos were a mobile plantation group. The HSPA found it more economical to recruit young, single and

male Filipinos because they could be transferred from one location to another without disrupting family life. A Filipino Methodist Church would find itself without membership because the whole camp had been moved to another working place.

About 90% of the Filipino laborers claimed affiliation with the Roman Catholic Church; but only a few were practicing Catholics. The majority really never got closer to the churchyard except in the few occasions of infant baptisms, marriages and funerals. The local priest during those early days, would not baptise a child if the parents or sponsors turned out to be Protestant.

Many believed that the paraousia was far from the horizon. The Filipino laborers dreamed of returning to the Philippines with enough money for investments. Some were able to realize their dreams but the majority realized that Hawaii would become their permanent home.

Others literally took Sunday as a day of rest. A common expression during those plantation days was, "Should I pain myself kneeling on Sundays when the rest of the time my life was a kneeling experience?" Plantation life meant waking up as early as four o'clock in the morning and working under the hot Hawaiian sun from siren to siren-- ten to twelve hours of hard labor, six days a week.⁸ Sunday, therefore, was reserved for drinking, eating and gambling. There was no need

⁸ Roman Cariaga, "The Filipinos In Hawaii" (Honolulu: University of Hawaii, 1931) See Table 2 for daily schedule.

to go to church. Among the Filipino men, "church" for them meant going to the chicken fights or cockfights. "School" meant playing cards with the other boys. A lot of these people got into trouble with the plantation management and as punishment, they were either sent to an "open town" or the Filipino pastor who was also employed by the plantation camp as camp interpreter would be instructed to do pastoral counseling with the offender.

The Challenge of Evangelization

The Methodist Episcopal Church saw the signs of the time. As early as 1914, the Mission Journal reported three pastors working for the Hawaii Mission exclusively for Filipinos. In 1916, there were five pastors and one Bible woman. Mission stations were established all throughout plantation camps. One neighbor island pastor, for instance, had seven preaching stations.

Reports were very encouraging. Plantation managers were hospitable and cooperative, donating large sums of money and plantation labor for buildings and landscape improvements. They provided meeting places and leased properties for church buildings.

The Filipino pastors, however, were underpaid and were way below the monthly salaries of Caucasian pastors and the more established Japanese and Korean pastors. Superintendent Fry admitted that a skilled laborer or one who contracts to cultivate a given field earns many times more than any pastor.

It was necessary for Filipino pastors to find additional support by working as plantation laborers, camp interpreters or court interpreters. Some pastors were caught in the middle of bitter conflicts between plantation management and the laborers. Those who sided with the laborers were kicked out of their working places. Those who sided with the management were sneered by the laborers. A pastor's wife, if any, found additional income by sewing and washing the clothes of the single Filipino men in camp. The parsonage family made and sold kankanen or Filipino delicacies, to meet the family budget.

The work of the Filipino pastor was not underestimated by the Methodist Church as well as the plantation managers. The Filipino preacher had a built-in advantage to the Filipino Methodist Mission. He read the Bible in English and in his native dialect(s). He interpreted the Scriptures in the light of his own personal experiences and in the context of his countrymen. He was a pastor and a counselor, ready to visit any plantation home in time of need.

The Filipino pastor was able to make the Christian message come alive through the use of metaphors and symbols that the Filipinos could understand and to which they could relate. A Filipino narrative story is better appreciated and understood when given in a sermon (orally). It loses its meaning and impact when it gets transcribed.

Through the efforts of these "language pastors", the Filipino Methodist Churches became the social centers, commu-

nity mobilizers, depositories of common heritage, and sustainers of the Filipino laborer's highest aspirations.

Manifest Destiny

As early as 1916, however, the Mission Superintendent saw a different perspective related to the ethnic situation. He looked toward Continental United States for pastors and teachers with English education "until such time as the Hawaiian born Asiatic -- the product of our own church and schools-- can fill the ranks. It is almost imperative that these workers speak the English language."⁹ Fry envisioned a time when the Hawaiian born Asiatic has become Americanized and that all religious services will be conducted in English. This vision was debated for many years, its merits and demerits, and has prompted "language churches" to discussions and debates for many years to come.

Fry also encouraged the recruitment of pastors who were able to understand and speak the Filipino dialect(s) and knowledgeable in the cultural background of Filipinos. American foreign missionaries serving the Philippines, Japan and Korea were enticed to spend their forlough in Hawaii to see for themselves the challenge of evangelization.

Methodism arrived in the Philippines the same time

⁹ William H. Fry in Hawaiian Methodist Mission Journal, (Honolulu: Methodist Episcopal Church, 1916) p.23

Americans won their battle against Spain in Manila Bay at the turn of the 20th century. The mood of "Manifest Destiny" - an era of mission and explorations - made evident in the acquisition of the Philippines, along with Puerto Rico and Guam by the United States through the signing of the Treaty of Paris on April 10, 1898.

The Philippine Islands were under Spanish colonial rule for almost 400 years (1521-1898). Christianity was introduced to the islands by Roman Catholic missionaries who came with the conquistadores or Spanish soldiers. Christianity in the Philippines, it is said, was introduced by Spain with the sword in one hand and the cross in the other; the American Protestants with rifles in one hand and the Bible in the other.

Bishop James M. Thoburn of the Methodist Episcopal Church praised the success of the American navy in Manila and looked upon this as the work of God to bring the Gospel to the Orient.

Thoburn recommended in 1899 that the Methodist missionary work should start without delay among the Roman Catholics, whose religion, he claimed, was to a great extent a mere superstition. In response to his recommendation, the first regular American Methodist missionaries were sent in 1900.

In Hawaii, Fry was cautioned not to interfere with the Philippine missionary effort by enticing Methodist missionaries there to transfer and be a part of the Hawaii Mission. However, Fry established and furnished free of

charge a guest cottage to be at the disposal of missionaries from Japan, Korea and the Philippines during their forlough.

Fry's persistence attracted the Rev. Daniel H. Kleinfelter, a foreign missionary to the Philippines. He and his family made stop-overs in Hawaii at various occasions while on forlough. In 1918, Fry asked him to consider moving to Hawaii and work among the Filipinos. He accepted the offer and was appointed Hawaii Mission Field Secretary of Filipino Work. The Methodist Journal proudly noted that Kleinfelter could even eat his meal just with his bare hands.

The new head of Filipino work in Hawaii had a thorough knowledge of Philippine culture and even spoke several Filipino dialects. And his vision was different from that of Fry. He formulated the following objectives for Filipino ministry:¹⁰

1. On each plantation and English speaking Filipino should function as a Local Preacher in holding services of prayer in Filipino camps, selling and distributing Bibles, good literature and organizing Sunday Schools as well as visiting the sick and needy in and out of the hospital.
2. The Local Preacher should also function for the plantation manager in close touch with the conditions among the laborers and acting on the recommendations the manager might see fit to make.
3. In addition to the Local Preacher, there should be an ordained Pastor on each island who should oversee the work, visiting the plantations to give counsel and encouragement to the men in charge.

¹⁰ Daniel H. Kleinfelter, "Report of the Secretary of Filipino Work", Hawaiian Methodist Mission Journal, Honolulu: Methodist Episcopal Church, 1929)

Activities at the little mission in Honolulu had expanded so that it was necessary to hold evangelistic meetings at street corners. The need for more space forced the little mission to relocate in an old Boy Scout building. The Rev. Cornelio Ramirez, a seminarian from Garrett Bible School at Evanston, Illinois, became pastor (1914-15), and (1916-19).

The Boy Scout building did not prove satisfactory either. So, the Honolulu mission moved to a former hardware store on King Street. Ramirez was succeeded by Rev. Nicolas Dizon, a graduate from Asbury College in Kentucky (1918-19). The building was again inadequate to meet the needs of the growing Honolulu congregation. Sunday School classes were held in a nearby Japanese restaurant. Dizon spearheaded a fund raising campaign for a permanent Filipino mission compound large enough to build a church facility, a dormitory for young men, and a number of small cottages for families. A parsonage was envisioned to locate behind the church. Dizon found a new location -- in the very heart of a Filipino settlement in the Kalihi and Palama area.

Pioneer Filipino Preachers

There is limited written or oral collection of the early Filipino preachers' experiences in Hawaii. To find one story is just like one has made advances in locating the elusive "Q" in New Testament scholarship. Three pioneer preachers, however, were able to leave behind some of their writings as well as oral traditions of the early Filipino

ministry in Hawaii.

John P. Capanas

John P. Capanas came to Hawaii in 1910 on his own by taking odd jobs in Pampanga and the Visayan Islands. He earned enough money for his passage to Hawaii aboard Siberia Maru.

He had come to Hawaii, hoping to further his education and study for the Christian ministry. Unable to afford an education in the land of opportunity, he signed up as a sugar plantation laborer. When the manager learned that he could speak English, he was enlisted as an interpreter.

Capanas was encouraged to go into the ministry by the Rev. Jose Alba, a Filipino evangelist hired by the Hawaii Board of the Congregational Church. So, he attended Lahaina-luna High School on Maui in 1917 and began seminary training in 1918. He became a lay preacher in 1920.

Kleinfelter, the Field Secretary of Filipino Work, recognized Capanas' faith and attracted him to the Methodist fellowship. In 1921, Kleinfelter was instrumental in the appointment of Capanas as the first Filipino supply pastor in Kahuku.

Capanas witnessed changing social conditions in Kahuku. He saw that the Japanese laborers were phasing out and Filipinos were taking over the plantation work. He believed that his ministry would be stronger if he were to get a wife. So, he returned to the Philippines and married Paula Feliciano, a student at the Harris Memorial Bible School in Manila. The

newlyweds sailed for Hawaii in 1923.

They worked as a team in Kahuku and the Filipino work there was noted for its vibrance and strength. In 1925, the Mission Journal recorded Capanas as a Probationary member and in 1928, was listed as an Elder.

Together, they served the Kahuku Methodist Church until 1944 -- a record of 23 straight years of service in one church. In 1944, Capanas was granted a supernumerary relationship but his wife continued to serve as director of Christian education.

Ministry in the name of Christ was not at all roses for the Capanas family. There were sharp thorns that brought sadness, discouragement and confusion. The children also learned discrimination in various forms and ways -- in the church as well as the community at large. One of the daughters remembers the kind of seating arrangement in the town's movie house. Reserved seats, front center, were for the plantation captains. On the fringes were sections for the lunas or supervisors who were mostly Portuguese. Then there were areas all around the edges for the Chinese, Koreans and Japanese. The Filipinos were lucky to get the back seats.¹¹

Capanas was a faithful minister of the Gospel. He did not only preach in Kahuku on Sunday morning but also went to

¹¹Based from a series of interviews with Pauline C. Seifermann in Honolulu, 1977.

various plantation camps for afternoon or evening services. The ministry was a total family event. His children remember vividly those days when he would load a pump organ into the car, seat his wife and seven children -- all going to an evangelistic meeting. Capanas was recommended for retired status in 1950. He continued to serve as a faithful minister of the church with distinction. He passed away in 1977.

Jacinto R. Runes

In loving tribute to Rev. Jacinto R. Runes during a memorial service on July 11, 1981, Jose Bulatao, Jr. said in part:¹²

He lived a full four score and seven years with triumphant exuberance and awesome vitality as he intertwined the lives of those he touched with spiritual guidance, grace and assurance.

There are those who will remember him trudging firmfooted on a dusty path through the dirt roads of Kekaha, the plantation town, calling on his flock: to comfort them in their grief and anguish...to rejoice with them in their moments of joy...to uplift them in their moments of serenity.

There are those who will hear his voice raised in song--soaring high, clear and vibrantly strong... or his words whispered eloquently in the solemn tranquility in uniting husband and wife in holy matrimony.

There are those who beheld the majesty of God and the grandeur of His creation in the sermons that he preached throughout his lifetime.

But all this is but one facet of the Rev. Jacinto R. Runes: pioneer preacher of the highest order.

¹² Jose Bulatao, Jr., " The Rev. Jacinto Runes: A Pioneer Preacher", Garden Island Newspaper (July 20, 1981)

Runes came to Hawaii with a preacher's license tucked in his pocket. The license was given to him by the Methodist Superintendent of Pangasinan Province. Even while he was still living in the old country, he already had an exciting life. He was a bus conductor, telephone operator and was elected vice mayor of his hometown.

His uncle, who was a pastor, was his role model. And his father, a fisherman, wanted him to become a preacher. He received his education in a United Brethren school in San Fernando for two years and was given a certification as predicador or exhorter.

He set his eyes to go to seminary in California but while his boat made a stop-over in Honolulu in 1923, he had a chance to visit the Filipino United Center there. He showed his preacher's license to Kleinfelter and the head of the Filipino Mission Work said to him, "Brother, you are not going to California. We need you here."¹³

Runes was immediately sent to Honokaa to help the Rev. Roman Umipég -- a circuit rider on Hamakua coast. After his internship in Honokaa, Runes was ready to be on his own. He was assigned to ride the circuit in Waimea and Eleele towns of Kauai. He had eight preaching stations there.

He organized Sunday School in Pakala and Kekaha -- on the beach. He requested the Methodist Mission to rent a build-

¹³Based from a series of interviews with Jacinto R. Runes in Omao, Kauai, 1980.

ing owned by the Salvation Army in Waimea for a centralized meeting area. Regular services were thereafter held in that building until a Filipino Methodist Church was dedicated in Kekaha in 1928.

Runes was a circuit rider but he did not own a horse. The McBryde Sugar Plantation Company wanted his services in ten Filipino camps but he could cover four only. He was so thrilled when the Methodist Mission sent him a bicycle.

Runes remembered the violent "Filipino strike" in Hanapepe. It was in 1924. Sixteen strikers and four policemen died, and countless wounded. Runes officiated in the funeral services for the strikers in a mass grave at a nearby Filipino cemetery. That strike became a landmark in Hawaii's union movement and became a rallying point for better wages and living conditions.

The role of the Pastor during those turbulent times was that of a "balancing artist", Runes said. One pastor sided with the plantation manager and so he was labeled as tuta or lap dog. He was not liked by the laborers and was considered a spy. Runes, on the other hand, saw himself as a "cat of the plantation" -- balancing himself while walking on top of the fence. He served as an interpreter for both sides of the fence.

"When it comes to women, I have a lot of experience," he said jokingly. He married three loving and very supportive Filipina women -- "but not at the same time", he clarified. Runes related stories of husbands asking for his help to do

pastoral counseling to wives who had run away with other men. "Sometimes I would go to court as an interpreter and there would be about ten cases of cowboy-cowboy," he said.

Runes served the Kauai circuit from 1924 through 1960; exchanged pulpit for two years with Rev. Serapio Afalla of Laina. In 1963, he returned to Kauai to serve the Kaumakani, Kekaha and Lihue United Churches. He was granted retired status in 1965 and he continued active participation in the three Kauai churches until his death in 1981.

Braulio T. Makapagal

The Rev. Braulio T. Makapagal was the journalist among the pioneer Filipino preachers. When the Methodist Mission was looking for someone who would write the history of Filipino Methodism in Hawaii for its centennial Celebration in 1955, they did not have to search the width and depth of the islands. Makapagal was the man.

He edited Ti Manangipadamag or "The Christian Messenger" beginning in 1926 until 1959. The newsmagazine was published monthly in English and Ilocano. It carried regular features that were of interest in the plantation camps as well as the growing Filipino population in the city of Honolulu.

Makapagal came to Hawaii in 1912 and became a "regular" at the Filipino mission in Honolulu. He became a lay preacher and also served in the U.S. Armed Forces on Oahu (1916-19).

He enrolled at the University of Hawaii in 1920 and later on attended College of the Pacific in Stockton, California.

nia (1922-26). He came back to Hawaii to serve as associate pastor of the Filipino United Church in Honolulu.

He was married to May de Guzman Makapagal in 1929. He was appointed to serve Waimanalo town, a plantation community isolated from Honolulu by the Koolau mountains.

Waimanalo experienced changing of color -- meaning, it had become a Filipino plantation town. There was no church building when the Makapagals arrived. It was a preaching outpost for years. Nevertheless, the Makapagals organized a Sunday School for children and asked permission to use the Waimanalo movie house. It was not, however, an ideal set-up. The benches were not comfortable and there were no tables. So, Makapagal remodeled the parsonage so that there were low tables and benches. They spent three years in Waimanalo with full cooperation from the plantation manager and the luna or supervisor.

In 1933, Makapagal was assigned to go to West Maui. He succeeded another pioneer preacher, Vidal Lining, who started the ministry there in 1919. Like the Waimanalo situation, the congregation in Lahaina did not have a church building. The Makapagals had to hold all their worship services in nine villages in rotation fashion.

All worship services and Christian education activities were held in community halls. Occasionally, the people went outdoors. Makapagal saw the need for a sanctuary. He asked the cooperation of Filipino community leaders (not necessarily Methodists) and the plantation manager for material

donations and manpower. The Superintendent of the Hawaii Mission gave a grant from the Home Mission and Church Extension Division of the Methodist Church in New York.

A new building was dedicated in 1935 but a tidal wave destroyed the church 11 years later. So, in 1946, a rededication service was held for a rebuilt sanctuary, social hall and parsonage. The Lahaina Filipino Methodist Church merged with Lahaina Community Church (Japanese and Caucasian) in 1958. Makapagal served the Lahaina church until 1960; moved to Honolulu that same year to serve Aldersgate Methodist Church as associate language pastor. He died in 1961.

It will require more research to document the many experiences of pioneer Filipino Methodist preachers -- Afalla, Umipeg, Lining and others. Suffice it to say, they were truly circuit riders -- averaging seven preaching stations in one local appointment. They provided faithful leadership in worship, fellowship and service. They were church buildres -- in the physical as well as spiritual sense of the phrase. They also enjoyed and needed the support of their spouses and their whole family for effective ministry. They played key roles in the plantation system -- friends of the plantation laborers as well as the managers. They were appointed to other churches in the state but they especially put their mark in one place: Capanas in Kahuku; Runes in Kekaha; and Makapagal in Lahaina.

Reflecting on Filipino work during the pioneering days, Makapagal asked the question, "Could anyone underestimate the fruit of the labor of the Filipino pastor during those years

both under the jurisdiction of the Hawaii Mission and the Hawaii Board of Mission?"

"Methodism," concluded Makapagal, "has reached and is reaching the whole life of these workers of the Hawaiian soil, while a Methodist Filipino preacher watches his work with compassion and dilligence. Many times he meets redicules (sic) and persecutions from many of these people who still cling upon the cloak of an ancient belief, which had ruled their own native land for more than three centuries."¹⁴

The Healing Ministry

Filipino ministry in Hawaii received a boost when four nurses and two Bible women were hired from the Philippines to work with the Filipino mission -- taking care of the physical as well as spiritual health of the Filipinos particularly among the growing number of women and children arriving in plantation camps.

The plantation communities throughout the islands were beginning to change. In 1923, the ratio of men and women was no longer ten to one but three to one. The HSPA recorded that in 1923, there were 4,830 male, 1,482 female and 187 children who were new arrivals. Before that time, Filipino men were not also allowed to marry Caucasian women. Japanese parents cautioned their daughters not to stare at Filipino men because they might get pregnant.

¹⁴ Braulio T. Makapagal, "Beginning of the Work of the Hawaii Mission of the Methodist Church Among Filipinos of Hawaii," a 5-page manuscript for the Centennial Celebration, 1953

The increase in new arrivals of women and children brought promises and hopes for better family living. The Japanese and the Koreans were phasing out in large numbers, getting jobs outside the plantation system. The Filipinos were taking over the jobs inside the sugar mill as well as they were now able to move into better quarters vacated by earlier ethnic groups. The furo or hot water tub necessary to the Japanese began to disappear and the banyo with cold showers began to mushroom in the plantation houses.

As early as 1918, the HSPA recruited the first Filipino nurse, Soledad Abary, to work at Honolulu's Immigration Station to check out newly arrived Filipino laborers. In 1920, Genera Manongdo was assigned to work at the Waialua Sugar Company on the north shore of Oahu.

The 1921 Methodist Journal welcomed Josefina Abaya, a graduate of Mary Johnston School of Nursing in Manila, who was appointed in Honolulu; Eulalia Cortez, appointed in Kahuku; Isidora Ogbinar, appointed in Lahaina; and Maria Guieb, appointed in Waipahu.

Dressed in their immaculate white uniforms, the nurses worked with compassion, oftentimes against folk beliefs and superstitions. Many of the plantation workers had never seen a doctor before. They were used to the services of the arbolario (quack doctor) or manghihilot (massage specialist) or the espiritista who was believed to have used supernatural ability. The nurses, too, became plantation interpreters and saw to it that the workers took the pills or medications prescribed by

the plantation physician.

Ines Viernes Cayaban was the first Filipino public health nurse and educator in Hawaii. She arrived in 1931 en route to Columbia University. Her two-week stop-over in Honolulu rolled into months and years. She pursued a nursing certification at the University of Hawaii while assisting plantation managers with social and health problems. She had a long and fruitful career and became a popular radio personality with expertise in health issues.¹⁵

Cayaban organized the Nurses Review Class in 1973 to help newly arrived immigrant nurses to pass the state qualifying examinations. The review class continues to give moral support to nurses with Bachelor's degrees in the Philippines but unable to work in Hawaii because of state regulations. The review class is partly sponsored by Aldersgate United Methodist Church of which she has been an active member since 1931.

Pioneer Bible Women

Three years after the American forces occupied Manila at the turn of the 20th century, Winifred Spaulding, an American missionary in the Philippines, opened a little Bible training school exclusively for women. Located near Central Methodist Church where American soldiers and businessmen held their Sunday services, the school became an important training

¹⁵Ines V. Cayaban, A Goodly Heritage (Hongkong: Gulliver Books, 1981)

for deaconesses working in the Philippines as well as in Hawaii.

As early as 1917, two Bible women were already on the payroll of the Methodist Mission in Hawaii. Mrs. J.D. Javier was appointed to serve at the Makaweli Methodist Church in Kauai. The January, 1917 payroll of the Methodist Mission showed that her basic salary was Fifteen Dollars (\$15). A deduction of Fifteen Dollars (\$15) was also recorded in the balance sheet with the note printed: "Less S.S." The other Bible woman, Gregoria Banuega, was better off. Assigned in nearby Eleele, her salary that same period was Twenty-Two Dollars. In addition, she had a "circuit travel allowance" of Four Dollars (\$4). The ledger showed that there was a Five Dollar (\$5) deductible -- "scholarship for Florendo." Her take-home salary was Twenty-One Dollars !

In 1921, another Bible woman, Mrs. C. Velasco, was appointed in Makaweli. Mrs. J.D. Javier was transferred to Pahala on the Big Island. In 1923, Mrs. Paula Capanas was appointed to serve in Kahuku.

In their home visitations, the Bible women carried along with them reading materials printed in Ilocano and English. In church services, they taught hymns in Ilocano, Tagalog and English. They were responsible for Sunday School activities and Vacation Bible School.

Following the traditions of the pioneer deaconesses,

other graduates from the Bible school in Manila made their mark in Hawaii's Methodist Church.

Celeste Paraso Cereso, a veteran deaconess in the Philippines, moved to Hawaii in 1960 to serve at Aldersgate Methodist Church. She became Oahu Filipino Language Worker in 1962-66; Susannah Wesley Community Center Worker in 1967-69; Kahuku Methodist Church in 1970-73 until funding for her position ran out. She is now in retired status but she continues to serve the church in Kahuku as an active lay leader.

Felicer Isip-Ramos has been serving as director of Happy Playmate Preschool at Aldersgate UMC since 1977.

Gloria Saraos Soria came to Hawaii in 1971 to work for Immigrant Services at Kekaha UMC. She also worked as bilingual worker for the Department of Education; graduated from nursing school at the Kauai Community College; and is presently employed by Lihue United Church as Filipino Outreach Worker.

The Rev. Frank Butterworth, church historian and former Hawaii district superintendent (1967-73) gave accolades to the deaconesses who worked with him during his administration. He wrote:¹⁶

Long before the State of Hawaii established the Immigration Center for Filipinos at Aldersgate and long before the Department of Education had any trained Filipino teachers to work with the immigrant children who spoke no English, it was these sacrificing Filipina women who

¹⁶ Frank Butterworth, "Filipino Work in the United Methodist Church in Hawaii", in Mary Makapagal (ed) Who's Who: A Directory of Professional People of Filipino Ancestry (1980)

single-handedly faced the incoming tide and calmed it down.

Comity Agreement With the Congregationalists

The Methodists were not alone in doing intentional ministry among the Filipino people. As early as 1914, the Hawaii Board of the Congregationalist Hawaiian Evangelical Association also launched a ministry to Filipinos. Most prominent among the pioneer Filipino ministers were Jose Alba and Simeon Ygloria.¹⁷ The Catholic Church did not actively recruit Filipino priests until 1938 when a visiting priest from Manila, Father Ignacio Cordero, recommended that a Filipino priest be assigned to work in Hawaii.¹⁸

There was a cordial cooperation among the Protestant ministers during the early days. A Methodist minister could transfer to a Congregationalist Church and a Congregationalist minister could serve a Filipino Methodist Church without much outcry. If there was a sign of disharmony at all, it was just like sibling rivalry. The Catholic priests, however, were not as cordial. Simeon Ygloria reported that the Filipino Catholics would not go near him or attend his services because the priest might cut them off from salvation.¹⁹

¹⁷ Albertine Loomis, To All People (Honolulu: Hawaii Conference of the United Church of Christ, 1970) pp.313-331.

¹⁸ Juan C. Dionicio, The Filipinos in Hawaii...The First 75 Years (Honolulu: Hawaii Filipino News, 1981)

¹⁹ Loomis, p. 318

The Methodists and Congregationalists enjoyed a spirit of cooperation. There were many opportunities of Christian service. Prior to their interest in Filipino work, the Methodists and Congregationalists made a comity agreement that the Hawaii Mission (Methodist) would be incharge of religious activities among the Japanese and Koreans while the Hawaiian Board (Congregationalist) would take care of the pastoral needs of the Chinese and Native Hawaiians.

In 1926, the two Protestant Missions made further arrangements by consolidating efforts for Filipino work in the city of Honolulu. Church activities of both the Methodists and Congregationalists were concentrated at the Filipino Methodist Church on Liliha Street. The church was renamed Filipino United Church as a result of the agreement but the land title remained in the name of the Methodist Mission. The social and recreational work for Filipinos in Honolulu was made the concern of the Congregationalist's Filipino Center located at the corner of Palama and Kanoa Streets. It was also renamed Filipino United Center. A newsmagazine, Ti Manangipadamag, (The Christian Messenger) was jointly published beginning in 1926.

The Filipino United Center had a dormitory that was able to accommodate 30 Filipino men. The Center had an auditorium, a library and recreation room. Its primary purpose was to house transients from the neighbor islands who were going to school in Honolulu or just visiting the city. A condition for becoming a resident was to participate actively in the

life and work of the Filipino United Church which was located just around the corner.

The Filipino United Church evolved as a closely-knit Filipino community. They formed "The Rizal Pioneers", named after Philippine national hero, Jose Rizal, and renamed later as "The Trailblazers" because of Americanization efforts. Self-improvement classes were held on regular basis. There was an English class to prepare the Filipinos to go out into the "real world". There were vocational courses. Invited lecturers from Honolulu's business establishments shared their expertise once a week.

Some of the classes were co-educational. A dormitory for Filipino women was just nearby. The Center then became a paris-paris or matching ground for the young men and women. Many consummated in marriage. Many of them became active lay leaders of the church which was later renamed Aldersgate Methodist Church when the congregation voted to become fully Methodist in 1953. The comity agreement was dissolved in 1949.

Ministers who served the Filipino United Church during the period 1923-53 were: Victor Fajardo, Nicolas Dizon, Isaac Granadosin, Tranquilino Cabacungan, George Gracia, Catalino Cortezan and Jack Caldwell.

The Filipino Federation of America

A quasi-religious organization played upon the vulnerability of Filipinos during the late '20s. The misery, aimless-

ness and loneliness of the people was exploited by a former plantation laborer named Hilario Camino Moncado.²⁰ He organized the Filipino Federation of America when he moved to Los Angeles in 1925. The religious cult grew like cane fire in Hawaii in 1927.

Moncado was born and raised in Cebu, the Visayan Islands and most of those who followed him came from the same region. He claimed that he would deliver the Filipinos who were a "chosen people."²¹ He rallied them for mutual support, moral idealism and patriotism. He sought for Philippine Independence -- free from American rule. He concocted elaborate ceremonies more mesmerizing than the Masonic temple rituals -- with mixtures of Catholic, Protestant and Moncado liturgy. He was a Filipino Gnostic, claiming secret knowledge for his followers.

The Moncadistas were highly visible in the community because of their paramilitary uniforms, subscription to a vegetarian diet, natural lifestyle of going barefoot and sporting long hairs before the hippies of the '60s were even born.

Moncado was later called "The General", and he met his Waterloo. He wore expensive clothes, treavllled all over the

²⁰Laurence H. Fuch, Hawaii Pono: A Social History (New York: Harcourt, Brace & World, 1961) pp. 144-145

²¹Fuch, p. 145

world and opened large offices in Los Angeles, Stockton, Honolulu and several places in the Philippines. He also married an international beauty queen. His members had to pay membership dues and maintain the international offices. Moncado died in 1956 and his movement died with him inspite of efforts made by his surviving family.

Today, there are only two surviving members of the Filipino Federation of America on the Westside of Kauai. The children of the plantation were not captured and tantalized by the messianic message of Moncado.

The Tides of Plantation Immigration

Filipino immigration through the Hawaii Sugar Planter's Association may be classified into four periods:²²

The first period was a period of exploration and experimentation during which many of the most serious problems became set (1906-1919). Methodist churches were established during this period primarily to serve the "language needs" of Caucasians, Japanese, Koreans and Filipinos.

The second period was the peak period of Filipino immigration (1920-29) and earlier problems were corrected. Several thousand Filipinos came to Hawaii through their own or through independent recruiters. In 1925, 50% of the sugar plantation workers were Filipinos. This was the golden era of Methodist Filipino ministry.

²²J.M. Saniel, ed., "The Filipino Exclusion Movement, 1927-35", (Quezon City: Institute of Asian Studies, University of the Philippines, 1967)

The third period was a period of confusion and exclusion (1930-34). Filipinos left the sugar cane fields for better and higher paying jobs in the pineapple and coffee industries, the waterfronts, hospitals and canneries. Filipino immigration to Hawaii went flat in 1933-34. Thousands went back to the Philippines courtesy of free passage through the HSPA. Others migrated to California and Alaska. In 1934, the U.S. Congress passed the Tydings Mc Duffy Independence Act, which established a Commonwealth of the Philippines and set a transition period of ten years. Independence was granted in 1946.

The third period may also be characterized as Americanization period for Filipino churches. Children were acculturated but were not entirely assimilated. There was a shift from "language work" to largely English or "American" way of doing things. Caucasian ministers were assigned to pastor the "language churches" and the established Filipino pastors were edged out, taking secondary positions. The 1936 Mission Journal noted:

Dual language pastors are difficult to secure and not equally satisfactory to both groups even though they could be really secured. For the present, we are under necessity of having two pastors assigned to the normal task of one.

The fourth and last period was in 1946. The HSPA, aware of difficulties upon Independence Day, hurriedly recruited 6,000 laborers from the Ilocos region.

The Church of the Warm Heart

In 1953, members of the Filipino United Church voted to become Aldersgate Methodist Church, noting that it has become a cosmopolitan church. Its neighborhood had been in transition -- now popularly known as "Hell's Half Acre" - a slum area just off Chinatown. A low-cost housing project had changed much of the physical appearance of the area. The social problems remained. Children and youth were attracted to the Sunday School and youth program of Aldersgate.

The Rev. Floyd Zerbe served as minister from 1955-60 and was succeeded by the Rev. Jack Powell with Rev. Braulio Makapagal serving as associate pastor. A new educational building was constructed in 1962. In 1963, a Samoan fellowship joined the church. The Rev. Lester Cleveland served the growing cosmopolitan congregation from 1961 through 1964.

In 1964, the old church sanctuary went through major renovation. The Rev. James Swenson served from 1964-68 and he was assisted by the Rev. Faafonina Iofi of the Samoan congregation in 1965. Celeste Paraso Cereso served as director of Christian education. The '60s witnessed a booming social program in the church activities.

The Rev. Jack Hedges served the church in 1968-72 and was assisted by the Rev. Melanio Loresco beginning in 1970. A new immigrant services program of the church was established during that time.

The Rev. Samuel T. Lee took the helm from 1974 through

1980, assisted by the Rev. Faaagi Tafetee as Samoan associate pastor. In 1976, the Rev. Alex Vergara served the church as associate pastor and at the same time as director of Filipino ministry in the Hawaii district until 1980.

The Rev. Luther Jose served from 1980-84, assisted by the Rev. Jaime E. Vergara. The Rev. John Riingen began his ministry at Aldersgate in 1984 to the present time and is assisted by the Rev. Jaime E. Vergara.

The ministers and lay people of Aldersgate are always reminded by a sign in the church door which read:

To those who are friendless and want friendship,
to all who are lonely and want companionship,
to all who are homeless and want sheltering love...
to all who pray and to all who do not, but ought to,
to all who sin and need a Savior, and to whosoever will --
This church opens its doors and in the name of Jesus
Christ, our Lord, says, 'Welcome.'

The New Immigrants

The latest breakthrough in the U.S. Immigration Law was enacted in 1965 when discrimination of immigrants because of their race or origin was abolished. Known as the National Origin Act, the law lifted exclusionary immigration and Asian quotas were raised to the level as those of European countries. A quota system was designed to allow immigration in direct ratio to the ethnic composition of the United States population as reflected in the 1920 U.S. census. Consequently, a greater quota was allowed to the Northern European countries and a corresponding small number to other areas, especially

the Asian countries. To correct this inequality, the U.S. Congress abolished the National Origins quota system and placed immigration from all countries on equal level regardless of ethnic origin.

A seven-tiered preference system was established as a selective mechanism.²³ Four of these were based on relationship to U.S. citizens or permanent resident aliens --all designed to facilitate the reunification of families. Two were based on the need for labor -- doctors, nurses, engineers and teachers. The seventh preference was for refugees.

The new immigrants came no longer as plantation workers but as highly educated relatives. At the same time, minor children, husbands and wives, as well as parents of plantation workers, many of whom did not have good formal education, were and are now able to immigrate.

The Kalihi-Palama Immigrant Center, a project sponsored by the Aldersgate United Methodist Church and its neighboring churches, received detailed information on immigrants received as new residents of Hawaii in 1969. By nationality, Filipinos were 4,151 (out of a total of 5,724) or a percentage of 72.5%. This high percentage of immigration among Filipinos continues to be felt even today.

²³U.S. Immigration and Naturalization Service, interpreted by the State Immigrant Services, "Immigrants In Hawaii" (Honolulu: Fifth Annual Report, 1980) See Table 3 for Visa Allocation System of Seven Preferences.

Newly arrived immigrant Filipino families have the following areas in the order of seriousness: housing, employment, social adjustment, communication skill and health. These problem areas will be dealt with in succeeding chapters of this paper.

The new twist in immigration beginning in 1965 saw a revitalization of "language work" in predominantly Filipino churches. Aldersgate United Methodist Church and the State Immigration Service Center jointly sponsored immigration related programs. A Human Services program was sponsored by Kekaha United Methodist Church through the cooperative efforts of the State and County governments in the early '70s.

Mabuhay and Talofa

Mabuhay is an all-around Filipino cheer. It is used to greet a newlywed during a toast; a rallying cry for a political campaign; a welcome note and many more. Talofa is a Samoan word that carries with it the same spirit of fellowship, gratitude, new arrival and other things. Both are versions of Hawaii's Aloha!

What began as an ethnic minority congregation ministering to another ethnic minority congregation has become the newest United Methodist Church in 1979. In a service for the organizing a new congregation, the First Samoan United Methodist Church, Bishop Charles Golden declared to the celebrants gathered at Aldersgate that the new Ekalesia "is

duly constituted and organized for the glory of God, the proclamation of the Gospel, and service for humanity."²⁴

The Samoans have been an integral part of Aldersgate. They came with well defined solidarity and intensive involvement in church life. They related to the Filipino congregation rather than starting a new church of their own right away. James Misajon, reminiscing on the early days that led to the establishment of the new Samoan church, said, "You came and you were strangers. You knocked and we opened our doors to you."

The Samoans worshipped and held Bible studies in their own Pacific Island language, at the same time being hosted by the more established Filipino congregation through the use of facilities and administrative support.

When the Samoans grew in membership, and planned activities crowded Aldersgate's calendar, the newer immigrants took the initiative to explore the possibility of being a separate charge conference. With thankful heart, Chief Faaloloi Manaea addressed the Filipinos during the celebration, "You have nurtured us since infancy. You have been a good help to us. You held our hands and taught us to walk. Now that we are already grown-up, we will do the walking ourselves. "

²⁴Quotations reported by Alex Vergara for Circuit West, weekly publication of the Pacific and Southwest Annual Conference of the United Methodist Church, 1979.

A desire to organize the Samoan church was presented to the Rev. Earl Kernahan, then Hawaii District Superintendent and this was followed through by his successor, the Rev. David Harada. Both gave strong endorsement to the efforts of both Filipino and Samoan people.

A task force was set-up to study the implications of such a move and look into details of arrangements including the sharing of facilities. One detail included the giving of a parsonage property to the new Samoan church.

The Samoans continue to use the facilities at Aldersgate while looking desperately for their own facility. But alas, a \$ 500,000 church property in Honolulu is hard to find.

Chapter 3

PRESENT REALITIES

In order to create a more viable ministry to Filipinos in Hawaii, there must be an attempt to understand the existing sitz im leben or situation in life and the Filipino experience in three perspectives: from the oldtimer; local-born; and the newly arrived immigrant.

The Oldtimer

The oldtimers are now in the twilight of their years. They are men and women who played an important role in Hawaii's growth under a plantation economy; labored with enough experience of discrimination, exploitation and human degradation. Yet, there's a chorus from among their ranks that they belong to the good old days; remembering proudly those days of innocence, simple living and plantation benevolences. They belong to another era and they want to be remembered as Filipino pioneers. They chose to stay; to be in America. They are now retired; pensioners and recipients of the social security check.

They continue to speak their native dialects and also the pidgin or broken English which helped them deal with plantation labor procedures and inter-ethnic relations in a growing cosmopolitan community. Their thick accent continues to be as thick as ever and they ought not to be ashamed of it.

Some of them are now patriarchs and matriarchs in their

own rights -- their children having attained higher education levels and social status they themselves once dreamed fulfillment. Their grandchildren, too, are their daily consolations and they find comfort in living together in a house with three generations all intact.

Others are not as lucky -- mostly veterans of poolrooms, social box dances and chicken fights. They never got married. They lost contact with their families in the Philippines either because of shame, distance or just plain desire to burn their bridges behind them. They now rent cheap hotels and low-cost elderly housing; some of them fall victims to greedy landlords of run-down one-room apartments. They are everyday fixtures in recreation rooms, community centers and post offices. At Aala Park in Honolulu, they wait for their syndicated runners of a numbers game called "daily double" or hueteng and that's the highlight of their day. They survive on meager social security benefit.

Still others got married late in life, either they did not have earlier opportunities or they became widowers. It is not unusual for a 65-year old Filipino male to go back to the Philippines and arrange for a 25-year old wife. However, the marriage is met with challenges and difficulties. Although there are many faithful young wives, there are others who are tempted later to look for other sexual partners outside of the marriage bond. It is not a practice among older Filipino women in Hawaii to go back and marry younger men.

This writer has had two separate occasions of accompanying two retired plantation workers to the Philippines in search of spouses. The first manong or older brother was not successful. When he went to ask for the woman's hand in marriage, her brother required him to give Two Thousand Dollars (\$2,000) in cash and additional money for the renovation of a house. The manong shook his head and calmly said, "Aloha and good-bye."

The second manong was more lucky for the family of the woman did not become greedy or follow the old Filipino tradition. Her mother, brothers and sisters gave their blessings and the day after the pamanhikan or marriage arrangement, all went to the municipio or town hall to witness the signing of the marriage certificate.

After two weeks of marital bliss, he came back to Hawaii and immediately petitioned for his wife's immigrant visa. Although there were bureaucratic roadblocks, the wife eventually received her visa and has been living with him happily ever after. That was three years ago. Today, she is in the process of petitioning members of her family to come to the United States.

Marriage arrangements like the two experiences mentioned above are done through correspondence (pen-pal) with an introduction from a friend or a relative. Others go back to their hometowns "to go fishing" without anyone in mind.

Although they themselves experienced discrimination from other ethnic groups, there are oldtimers who resent the arrival of new Filipino immigrants. A common saying from among

them goes, "Dakami ti nagmula ngem sabali dagiti agani" or "We were the ones who planted the seeds but others are coming to do the harvesting."

There are gaps between the oldtimer and the newly arrived Filipino immigrant. This is equally true with other ethnic groups in Hawaii. The oldtimer blames the newcomer for causing present day problems such as bad image, need for housing, unemployment and other social problems.

In the past ten years, there has been a conscientious effort to minister to the manongs and manangs and let them understand present situations. In Chinatown or Old Honolulu, the oldtimer faces housing and recreational problems, to say the least. "Chinatown" is a misnomer because more than 60% of the residents there are Filipinos who drifted from the plantations to work in the hotels, restaurants and Pearl Harbor. The Chinese still own real estate properties there but they already moved to plush residential homes outside the city.

As district director of Filipino ministry in 1976-80, this writer helped in the preparation and implementation of feeding projects for the elderly in Hawaii's Chinatown. Several United Methodist Churches participated in the program. Aside from ample pinakbet or mixed vegetables with bitter melon, manok adobo or chicken, kankanen or delicacies, and rice, church members "talked stories" with the oldtimers. They also distributed reading materials in Ilocano dialect, Bibles and a lot of smiles. They shared their faith in words and in action.

Many of those who were fed were being evicted by their landlord so that the dilapidated rooms they were renting could be demolished to make way for condominiums. But that vision for urban renewal did not include alternative housing for those being displaced. The oldtimers cannot pay the high cost in condominiums and they were concerned about the change of "lifestyle". A "people Against Chinatown Eviction" or PACE was organized to fight the landlords and City Hall until an agreement was made to include for the displaced renters a place in Chinatown.¹

Another struggle involved 79 tenant farmers who were handed eviction notices on rural Oahu by their landlord in 1977. The owner submitted a letter of intent to the State Land Use Commission in order to re-zone her property from agricultural to urban.

The tenants and their families were concerned with impending eviction so that the landlord could proceed to make way for a large scale housing development. The tenants could not afford buying new suburban houses as well as they would have to live a new lifestyle and farm somewhere else.

More than 15 United Methodist ministers and a number of lay persons led by Earl Kernahan, signed pledges supporting

¹Alex Vergara, "Hell's Half-Acre", in May Chun (ed.) PACASIANA: A Sourcebook for Christian Worship. Honolulu: Hawaii District United Methodist Church (1979) See Table 4

specific plans to assist the tenants - mostly Filipinos and Okinawans - in their struggle.

The chairperson of the district council on ministries kept channels of communication open between the owner and farmers. The Church also played an important role as a facilitator between the principals involved and with the state government in negotiations to mutually agreeable solutions.

The Rev. Robert Nakata, then Indigenous Community Developer, assisted in communications and staff support on behalf of the farmers who had been long-time residents, some for about 50 years, whose very lives were rooted in the land and who had been productive persons. Nakata served as advisor, fact-finder, researcher and strategist. He helped organize mass demonstrations and coordinated testimonies for the State Land Use Commission hearings.

The Methodist headquarters in Honolulu became an information center and received monetary gifts and supplies in support of the struggle; sponsored a series of prayer meetings to bring concerned church people, farmers as well as all involved in the issues to pray, asking for God's guidance. Lay persons and clergy were mobilized for direct support by serving as witnesses, as well as more specific non-violent resistance efforts.

Noting the farmer's determination and supporters' outcry to prevent the evictions and realizing the explosiveness of the situation, Governor George Ariyoshi persuaded the

landowner to extend the eviction date. When the time came, the farmers burned their eviction notices in front of the state sheriff. The state government took the heat by purchasing 600 acres of land and stated that no one would be evicted. The Governor also indicated an intention to keep the area in agricultural status.

"The best thing that came out of this struggle is the development of indigenous community leadership. We really trained local people to testify," said Nakata. "Their political analysis was sharpened and they became more involved. This is community empowerment," he added.²

Concern for proper stewardship of the earth, and caring for the needs of the people -- from the elderly to the young-- is a top agenda item of the United Methodist Church in Hawaii. In addition, hasty urban development would force local people out of the community as they could not afford high cost of housing and the taxes that go with it.

Oldtimers who continue to be members of the United Methodist Church feel the need for worship experiences in the Filipino dialects. This means singing familiar hymns, reading the litany and saying the congregational prayers, reading the Scriptures and preaching the Word in their familiar language.

²Quotations reported by Alex Vergara for Circuit West, weekly publication of the Pacific and Southwest Annual Conference of the United Methodist Church, 1979.

One of the many problems faced by churches in Hawaii with predominantly Filipino members is the lack of Christian literature tailored to their needs. Filipino churches continue to lean heavily on literature produced in Manila and they don't come so easily. Churches need Siled Ti Cararag or "The Upper Room" and Escuela Dominical or Sunday School materials. Bibles and hymnals in the dialects are also needed.

Many Filipinos in Hawaii take advantage of the balik-bayan or "return to hometown" -- a tourism package offered by the Philippine business community with the support of the government to attract Filipinos abroad.

In order to keep up with the ongoing demand for Christian literature and respond to the Filipino style of Christian worship and evangelization, the opportunity of balikbayan as well as balikbiblia (return to the Bible), may be one answer to the short supply of printed Christian literature. There are also experienced and trained writers in Hawaii, clergy and lay, who may be encouraged and supported to use their skills for the glory of God.

Adequate health care is necessary for graying Filipino oldtimers. Common ailments are arthritis and gout, both related to Filipino dietary habits. Medical treatment is often not sought until an advanced stage of the disorder is reached. There is also a need for the oldtimers to communicate properly what ails them.

This writer was a member of an Interdisciplinary

Oncology Team at Kuakini Medical Hospital in 1977-80. Purpose of the team was to give comprehensive care to persons with cancer. Goals were: to assist patients to understand and accept the realities of their disease and treatment; to assist in the restoration of health, thus open communication with the family and health care team; to help patients and families of patients adapt to changes in lifestyle as a result of cancer.

Team members were made up of clergy from different denominations, doctors, nurses, physical therapists, psychiatrists, social workers, occupational therapists, housekeeping and dietary staff.

As a team member, this writer found out that there was a need for communication between patients and the hospital workers. There was also a need in facilitating communication between the patient and his/her family taking into consideration the cultural ethos of the family. There was great opportunity for spiritual guidance and support to the patient, the patient's family and to the hospital workers.

Filipino patients came from varying socio-economic, educational and language backgrounds. Also, they had different regional dialects and accents. It was difficult to explain medical terminology in the English language, easier if translated to Filipino (national language) or the dialects.

On the island of Kauai, this writer has also served as a chaplain of the Kauai Veterans Memorial Hospital and the same problem in communication exist among the people--patients

and relatives, and the medical profession.

The oldtimers also need the help of persons to fill out forms related to insurance, bank documents, social security, correspondence with private and government agencies and even protect them from rip-off artists who use fraudulent letters in the U.S. mail for their illegal activities. The oldtimers are susceptible targets of consumer fraud.

Aside from problems in housing situations, many of the oldtimers have purchased, in the last five years, fee-simple lots from the plantation company or its subsidiary. Before that time, the plantation management provided housing for the retired and active plantation workers at a very minimal cost.

The Local-Born

The second and third generation Filipinos in Hawaii are commonly called "locals". Like any other ethnic minority group in America, the face direct or subtle racism -- in school as well as in the working place. Oftentimes they are considered as local-born foreigners.

Torn between two conflicting cultures of the East and the West, the local-born are often referred to as coconuts -- brown on the outside but white on the inside. They look very Filipino but they do not speak any of the dialects. Reared in strictly traditional Filipino home but taught in school the "Western way", they question authority of the oldtimers, self-assertive, and create tension with loss of respect for the oldtimer in the process. There exists a generation gap

as well as cultural gap. For years, the local-born have been discouraged from speaking the Filipino dialect in the house and at play. Some have lost the little vocabulary they had , for speaking English was the battle cry of a "melting pot" society. It did not work.

It was only in the late '60s that the local-born started tearing down the walls of his/her identity crisis. Before that time, there was a strong denial of Filipino identity because of the low social status of the oldtimer. They also heard at the dining table and elsewhere, allegations of mistrust, exploitation and conflict within the Filipino community. It has been said that "Filipinos need no outside enemies for they fight among themselves."³ So, the local-born did not identify with Filipino organizations.

In the last decade, attitudes have changed. The climate for one's affirmation of self-identity has become better. Models of Filipino youth have come up slowly but surely. Hawaii Filipinos have achieved many "firsts" in politics and government in the United States. Successful "locals" include Federal Judge Alfredo Laureta, the first U.S. district court judge; Benjamin Menor, the first to be elected to the Territorial Senate, and the first associate justice of the Hawaii Supreme Court; Eduardo Malapit, the first Filipino

³ Ben Junasa, "Problems and Promises of Filipinos in Hawaii," in The Theologies of Asian Americans and Pacific Peoples, Roy Sano, compiler (Berkley, CA: Pacific School of Religion, 1976) p.86

mayor in the U.S., who was elected in 1974, re-elected in 1978 and 1980.

Judge Simeon Acoba, Jr., a United Methodist, is a highly visible judge in the First Circuit District Court. Benjamin Cayetano, a successful lawyer, is also a well respected state Senator. Joshua Agsalud, Ph.D., sits on the Hawaii Governor's cabinet and is the state Director of Labor and Industrial Relations. Lawyer Abelina Madrid Shaw is deputy director of Health and Richard Paglinawan is deputy director of Social Services and Housing.

The Rev. Samuel Domingo is the first local-born to be ordained deacon and elder of the United Methodist Church. Robert Isip is also preparing for the ministry at the School of Theology at Claremont. The list goes on and on. Makapagal's book, "A Directory of Professional People of Filipino Ancestry", is a reminder and a challenge that the future is unlimited for Filipinos in Hawaii.

There are, however, many hurdles to be crossed. A small and disappointing percentage of Filipinos are enrolled at the University of Hawaii or higher institutions of learning elsewhere. A recent survey shows that there are only 3.9% (779) of the students at the University of Hawaii who are Filipinos, and 13.1% are at community colleges.⁴

⁴ Juan C. Dionicio, The Filipinos in Hawaii...The First 75 Years (Honolulu: Hawaii Filipino News, 1981) p.86

Reasons for low attendance in colleges are as varied as the rainbow, from institutional racism to Filipino parents' low socio-economic status. The educational system in Hawaii is staffed by a large majority of Japanese teachers and administrators. Only 2.6% of the teaching staff in Hawaii is of Filipino ancestry, although Filipino children made up 187% in 1979.

Violent tensions between the local-born and newly arrived immigrants in elementary and high schools alarm the Filipino community. Conflict between the new and old culture have heavier interpersonal relations of school children and adults in the Filipino community. People must learn to view interpersonal interaction as a kind of social exchange. Strategies that could be implemented by school personnel, the students themselves and by the church must be explored.

The local-born view the newly arrived immigrants as new sakadas (laborers) and the word has become a derogatory word. There are also differences in values and expectations of immigrant families, particularly in relation to dress, authority, discipline, sex and many others. The locals accuse the new immigrants as speaking the Ilocano dialect or Filipino (national language) openly and that they gather among themselves in school as well as in the working place. It is also common knowledge that locals are a closed group.

The local-born accuse the new immigrants as unable to handle open conflict-- the American way. Unlike "Americans",

the new immigrants are not able to speak their minds and cannot engage in loud arguments without personally getting offended or violent. Newly arrived Filipinos are known to bring "poke knives" to school.

The local-born also view the new immigrants as outsiders who compete for the short supply of housing, jobs, welfare and health services. These tensions carry over from the larger community into the environment of the school.

Teachers and curriculum planners in school as well as in the church must be sensitive to the different issues, concerns and problems, and creating challenging situations that provide opportunities where both the local-born and new immigrant students can contribute to outcomes that benefit themselves, as individuals, the school and the community at large.

An attempt to establish the first Filipino Language School in Hawaii was made in 1978 to help in the preservation and promotion of the Filipino culture by encouraging the local-born and parents to rediscover the importance of Pilipino and the regional dialects for communication inside and outside the home. Its aim was to bridge the gap between the local-born and the new immigrant; parents and children. Aldersgate UMC provided the classrooms while Cagayan Valley Association, a Filipino community organization, provided the teaching staff. The language school received initial excitement and support but a snag in enrollment after a couple of years later discontinued the program.

The third increment of PACASIANA -- resources based on

Pacific and Asian cultural materials usable for Christian education and worship had just been completed and sent to subscribers.

The first edition was mailed to subscribers in 1978 and the second increment was circulated in 1979. Issued in a loose-leaf file system, the resource materials could be indexed and arranged to receive continuing contributions from various ethnic groups.

The Rev. David Harada, project coordinator, said, "PACASIANA include historical materials, songs, stories, artwork, poems, anecdotes and cultural practices which can illuminate the meaning of Jesus Christ for the enrichment of an ethnic group as well as the sharing of these ideas and practices with the church at large--across ethnic lines."⁵ PACASIANA is a project of the Hawaii District United Methodist Church.

The New Immigrants

The 1965 amendments of the U.S. Immigration Act significantly affected Filipino immigration. The size of the Filipino population has increased tremendously so that it now represents more than one half of all permanent resident aliens in Hawaii. New Filipino immigrants come to Hawaii at the rate

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Quotation reported by Alex Vergara for Circuit West, weekly publication of the Pacific and Southwest Annual Conference of the United Methodist Church, 1978.

of 3,500 every year.⁶

Every new immigrant is faced with a number of problems upon arrival. Although basically the problems all immigrants in Hawaii encounter are common, the intensity varies according to socio-economic status, educational background and flexibility to adapt to a new society. Some of these problems are similar to those experienced by the oldtimers and the local-born; but the new immigrant's situation is stacked against him or her favor more than ever before.

New immigrants settle in areas where a similar ethnic group already exists. In Honolulu, for instance, the "Filipino towns" are Kalihi and Palama districts, Ewa Beach and Waipahu. On the neighbor islands, Filipino communities are located near sugar mills.

Housing remains the most urgent need of a new immigrant and this is related closely by employment, social adjustment, communication and language, and health. All are interrelated.

Compared to the sex and age distribution of immigrants, arriving with a larger percentage of youth, women and children are recent immigrants. And not all "senior citizens" are oldtimers. A number of elderly Filipinos arrived recently as parents of naturalized U.S. citizens.

Unlike the oldtimers who came to Hawaii with plantation

⁶State Department of Planning and Economic Development's Statistical Report 152, The State of Hawaii, 1982

housing waiting for them upon arrival, many newly arrived immigrants are left cold at the airport. The only solution is to join relatives in an extended family lifestyle. The problem of overcrowding and interpersonal relationship brings tension to three family units in one apartment or housing unit. Those who come with larger families do not only face overcrowding but also this is compounded by limited income. Rent is too high and is not affordable. To buy a new house right away is impossible. The average market value of a house in Honolulu is \$140,000.

Although some of the new immigrants are trained professionals and college graduates, many are unskilled who come from the rural areas of the Philippines.

Those who arrive with college diplomas and occupational skills find it difficult to break into the labor market because of higher expectations and standards of the American market. There are also licensing regulations required for professional and skilled workers. Nine of these occupations require graduation from an accredited American school in order to qualify for the licensing examination. It is, therefore, very common for a professional to spend his/her first few years in Hawaii working in a status lower than the person's profession; receiving lower pay in a menial task.⁷

⁷ Lawrence Lansman, "A Study of the Attitudes of Filipino Immigrants About Hawaii" (unpublished thesis, University of Hawaii, 1971) pp.40-42

It is not as hard for the less educated as for the professional in seeking suitable employment. The new immigrant's problem is more of underemployment rather than unemployment. It is not also unusual for newly arrived immigrants to have multiple low paying jobs-- working day and night. This presents multiple problems in family relations: between spouses as well as with parents and children. Many also work on Sundays.

Communication in English is a major problem for the less educated and those coming from the rural areas. Since the English language is a second language even for the professionals, proficiency of the language is not adequate to compete with local people in seeking employment or promotion. Employers complain that the new immigrant talks very fast and carries a heavy accent.

The process of acculturation is a difficult experience. All immigrants, regardless of race, experience some degree of cultural shock. There are traditional Filipino values which are in conflict with the cultural ethos of the host community.

A research made by Lourdes Lapuz has shown that Filipino personality exhibits polarity in behavior. Knowingly or unknowingly, the Filipino learns to live with these polarities:⁸

1. The emphasis on smooth interpersonal relationships versus high level of hostility.

⁸ Lourdes Lapuz, A Study of Psychopathology (Quezon City: University of the Philippines Press, 1973)p.230; Kathryn H. Kavanagh, "Philippine Culture and Personality and Implications for Filipino Nurse Immigrants in the U.S." (unpublished term paper, University of Hawaii, 1977)

2. Hiya or shame versus the predeliction for status and rank, and the tendencies to extravagance and boastfulness.
3. Strong dependency wishes versus the attraction of power.
4. Bahala na (eventually things will work out) attitudes versus the desire for economic security and advancement.
5. Egocentricity versus other-directedness.
6. In women, hiya and modesty versus strong achievement and aggressive needs.
7. In men, the tendency for dominance versus that of debasement.
8. The tendency to view people as superior or inferior versus social control mechanisms aimed at equalizing status and relationships in a group.

On the other hand, many Filipino immigrants adapt to American culture in a relatively short period of time; and that other immigrant values are suitably adapted to American society. The new immigrant eventually becomes a "local" and is accepted by the society at large; and the cycle moves on one more time--against newer Filipino immigrants or other ethnic immigrant groups.

Newer immigrants must compete for housing and social services. Like their predecessors, they are accused of taking away jobs from the locals. The truth of the matter is that they take jobs locals do not want.

Newer immigrants are also suspected of becoming wards of the state, welfare recipients who spend hard-earned taxpayers' money. This is far from the truth. This is more a problem generated by adverse community attitude toward the new immigrants. There is no available data to prove that the new

immigrants are overloading the state's welfare system.

Newer immigrants are relatively healthy. They may not have the rigid check-up of an astronaut launching for outer space, but new immigrants have to pass through strict physical examinations ordered by the U.S. Consular office in Manila. Many are turned down in Manila because of detected health problems.

Medical costs are high while immigrant income is usually low in Hawaii. Many arrive in good health but are handicapped by unemployment or underemployment, inadequate housing and change of lifestyle. They become susceptible to illness. Many new immigrants are afraid to use public services because of the possibility of becoming identified as a "public charge" which would jeopardize their naturalization status or their petitioning relatives to immigrate to the United States. A good number of free services are not known to them in the first place.

A group of Filipino doctors recently formed a non-profit organization which was set-up to give free medical care for new immigrants who are not covered by medical insurance. Known as "Bayanihan Health Services" the clinic operates from St. Theresa's Catholic Church.

Churches can help during the transition period. Among private agencies serving newly arrived immigrants are church-related agencies. To name a few: Susannah Wesley Community Center, Kalihi-Palama Immigrant Service Center, Cosmopolitan Service Agency, Kokua-Kalihi Valley, Kalihi-Palama Walk-In

Clinic and the Catholic Immigration Center. Some of these agencies were created for the general community with special care for the newly arrived immigrants.

The Susannah Wesley Community Center has five key programs, namely: youth services; program development; family power; senior citizen program and immigrant services.

The agency's Immigrant Services Department is staffed by bilingual social workers. In 1979, the ethnic breakdown of clients served by the department was 40% Filipino, 28% Samoan, 27% Korean and 5% others. The department provided social services assistance, consumer education workshops and other activities throughout the year.

The Roman Catholic Diocese of Honolulu organized programs for immigrants and refugees in 1976. "Operation Aloha" provided resettlement services to refugees from Indochina. In 1980, the diocese started the Catholic Immigrant Project.

As mentioned above, there are many church-related agencies in Honolulu particularly based in the Kalihi-Palama area. There are duplications in many of their services and there should be a better arrangement or a new comity agreement among the church groups. The Inter-Agency for Immigrants as well as the State Immigration Service Center serve as clearing houses.

Toward Self-Determination

While many white churches suffered from decline of

membership in the United Methodist Church in the last two decades, ethnic churches began to grow steadily. The impact of Black Power shattered many myths and stereotypes about ethnic minorities. People of different colors began to articulate the gut-level frustrations and concerns they have not publicly voiced out. The emergence of a new National Asian American Caucus of United Methodists in 1974 brought together the Chinese, Japanese, Korean and Filipino people into talking about their unique as well as common experiences in America, their present realities and hopes for the future. Individually, none of the "national groups" was large enough and powerful enough to occasion a ripple of interest in the United Methodist Church in America and in the general public; but together they commanded more attention. The Asian-Americans also realized that their efforts should be in cooperation with other ethnic minority groups.

In a landmark show of unity with Black, Hispanic, Native American and Asian-American caucuses at the Consultation Task Force on the Ethnic Minority Local Church held Nov. 17-18, 1975 in Chicago, eight shared goals and strategies were adopted:⁹

1. Recruitment of ethnic ministry beyond present or anticipated vacancies.
2. Development of education and seminary training related to ethnic ministry needs and practices.

⁹ Sharon Mielke, "Minorities Adopt A United Front" (Dallas: Texas Methodist/ United Methodist Reporter, 1975)

3. Inclusion and enhancement of ethnic ritual and tradition in minority churches and the United Methodist Church as a whole.
4. Develop new forms of evangelism integrating effective strategies of the past.
5. Increase visibility and representation of ethnic minorities on church boards and agencies.
6. Intentionally recruit lay men, women and youth for church leadership at all church levels.
7. Work for greater inter-ethnic accord.
8. Utilize minority churches in implementing hunger and other projects affecting ethnic minorities.

This landmark show of unity raised the consciousness of ethnic minorities in the United Methodist Church. It launched the adoption of the "Ethnic Minority Local Church" as one of three missional priorities of the United Methodist Church in 1980-84; and singled out as the missional priority of the Church from 1984 through 1988.

A decade since its inception, The National Asian American Caucus of United Methodists became a National Federation of Asian American United Methodists. Its permanent office is located in San Francisco.

The Federation has coordinated leadership trainings, worship convocations and consultations; networking and information dissemination via a monthly newsletter, stewardship seminars, empowering churches and communities and pushed for the creation of a Center for Asian-American Ministries at the School of Theology at Claremont.

In 1985, the Federation launched an Ambitious Asian

American Endowment Fund designed to meet the goals of Asian American United Methodists and its objectives spelled out in a document, "Ripe For Harvest".

The Federation has articulated a sense of hope which enables Asian American creativity to be expressed. It encourages inter-ethnic cooperation while recognizing differences between cultural groups. However, this is easier said than done. Some wrinkles in the Federation still need to be ironed out. For instance, during the First Asian American General Assembly in San Francisco in 1985, the Filipino Caucus strongly protested the process of electing 13 members-at-large of the Federation's Board of Directors. In a resolution read before the Assembly, the Filipino delegates called for a revision of the nominations procedures for all Federation offices to make them truly equitable.

The Filipinos, unfortunately, fight among themselves-- more in silence than vocal confrontation-- that's Filipino style. There is a need for housecleaning within the national and regional leadership among Filipino Methodists or else there will continue to be bickering among them. Jockeying for leadership positions within the Filipino fellowship continues to be the top agenda of every meeting. Filipinos in Hawaii are considered out of the question because of distances and expenses involved. So, this problem is a "Mainland problem."

Statewide Filipino Ministry

Encouraged by the concern for ethnic minorities, a task force on Filipino ministries at Aldersgate in Honolulu made a recommendation regarding the need for a Filipino bilingual ministerial leadership at Aldersgate as well as Pastor for Filipinos in the Hawaii District United Methodist Church.

Aldersgate UMC requested the Bishop of the Los Angeles Area to appoint a bilingual minister for 1976. The task force envisioned the job description of the minister that in addition to general ministerial/pastoral services, a specialized ministry must respond to the needs of Filipinos, including but not limited to:¹⁰

1. The sharpening of old ministries and the development of new ministries (e.g. new models for evangelism and visitation programs which are culturally relevant);
2. Jointly with his ministerial associates at Aldersgate, to continue to engage the total church structure in relating to this ethnic group with special emphasis on new immigrants;
3. Develop age-level Christian education programs, bilingual worship services, provide counseling to the retired and the aged; and
4. To assist in the development of a common strategy for the Hawaii District to serve the needs of this ethnic group throughout the state within the framework of the United Methodist Church.

¹⁰James Misajon, "Recommendations and Report"(Honolulu: Task Force on Filipino Ministries, Aldersgate United Methodist Church, 1975)

The Bishop appointed this writer as associate minister at Aldersgate as well as district director of Filipino ministries in 1976. Funds were provided by the National Division of the Board of Global Ministries in New York. With offices at the district headquarters and at Aldersgate UMC, the newly appointed minister moved to implement the proposals and recommendations made by the task force.

In 1976, Hawaii District UMC was the only district in Methodism with a person delegated to a portfolio of a state-wide Filipino ministry. In the post-plantation era, this ministry is a "pioneer" in Hawaii in terms of a revitalized ethnic work.

Methodism came to Hawaii to serve the needs of ethnic peoples with the development of ethnic churches or "language work". Later, the churches evolved to become cosmopolitan and consciously becoming inclusive. Some local churches retained their ethnic identity although not deliberately pursued. For instance, Aldersgate, Kekaha, Kaumakani and Pahala, for better or for worse, retained their Filipino identity. At the same time these churches, including Naalehu, Kahuku, Waimanalo, Lahaina and Lihue -- have become inclusive churches making it possible for Hawaii District to claim in 1977 that it was the most ethnically pluralistic and cosmopolitan district in all of Methodism. This writer made a survey of the ethnic membership of the Hawaii District UMC in 1977 and 1984. See Table 5 and Table 6 .

In 1977, there was only one Filipino ordained minister serving a pastoral appointment in the Hawaii District. It was, therefore, necessary to have a vision of a statewide ministry. Resident ministers in local churches who belonged to other ethnic groups, were supportive and welcomed the idea of working together in the interest and concern for their Filipino members and the communities where they have come from.

The Filipino Methodists in Hawaii expressed their desire to be visited by an Ilocano-speaking pastor on a regular basis. This was a carry-over from a practice in rural Philippines where the pastor literally jumped from one fence to another to make pastoral calls. Many transplanted Filipinos in Hawaii cherish this practice of visitation.

Resident ministers made arrangements with the district office for joint pastoral visitations. Because of the host pastor's limitations in communicating with church members through the Ilocano and Tagalog dialects and unfamiliar with cultural ethos, this writer was called on to bridge the gap. Visitations were given priority to church members who had become inactive; active members who need affirmation; and prospective members. Bilingual worship services as well as services in the Ilocano dialect were held during these visitations-- held in churches as well as in the homes.

It also became apparent that the director of Filipino ministry served as a counselor to the counselor. For instance, the resident minister would ask whether a word expressed or

action/inaction he made was culturally anathema or appropriate to the Filipino culture. These pastors, particularly from the neighbor islands, developed a good working relationship with this writer in cases where parishioners went to Honolulu for medical treatment. This writer did hospital visitations on behalf of the local pastors requesting for a Filipino ministry of presence.

The Filipino ministry takes into serious account the different experiences and stages in the lives of the oldtimer, local-born , and the newly arrived immigrant. Many who became members of Aldersgate UMC in the '70s were newly arrived immigrants. This continues to be the pattern today in membership growth, although there is a resurgence of interest also from the local-born particularly those raising their own families.

Many of those who are seeking church membership have actively participated in the life and work of the United Methodist Church or other Protestant groups in the Philippines. Discussions were made with the Philippine Church to refer persons moving from the "mother country" to Hawaii. Again, the referral system is better said than done. A better working relationship needs to be established.

Like earlier immigrants during the plantation era, most of the new immigrants today belong to the Roman Catholic Church. However, Catholic priests serving local churches in Hawaii agree that many do not actively participate in the life

and work of the church. The Protestant's concern for evangelization is also their concern. A good working relations has become a source of inspiration and challenge on the Westside of Kauai. This observation will be dealt with in the next chapter of this paper.

This writer made all efforts to involve the Church in ministry to new immigrants: supporting the language school; nurses' preparation for state licensing; and family matters. Problems in housing, employment, social adjustment, communication and education were carefully monitored and referrals were made to appropriate private and public agencies.

A meaningful age-level Christian education program was developed and bilingual worship services were held. Aldersgate had a dynamic Sunday School, Ilocano Bible study group and Ilocano worship service.

Tracts, hymnals, Bible meditation guides and Sunday School materials printed in Ilocano and Tagalog were distributed to the neighbor islands as well. Organizing activities related to the distribution of Ilocano publications were held. Many Filipino lay members accepted leadership positions in various church structures and programs because of this ministry.

The Filipino church calendar was taken into consideration for district use. Holy Week, for instance, is a meaningful season. The Siete Palabras or "Seven Last Words" service was held in various churches. Jose Rizal memorial services were scheduled. The dynamics and importance of the Filipino church calendar will be explored in the next chapter of this paper.

The Filipino ministry added a new dimension in its work with ecumenical involvement-- beyond denominational boundaries. Initial steps were taken in 1976 to form an informal Filipino minister's fellowship with a purpose to deepen commitment to God and His ministry and by keeping in touch with peers to lift each other's burdens.

Although it was not a popular thing to do in a place where many of the Filipinos supported the presidency of Ferdinand Marcos, an ecumenical worship service in remembrance of political prisoners in the Philippines was held at Harris United Methodist Church in 1978 under the leadership of concerned Filipino pastors and lay people representing various denomination. The printed order of worship is found in Table 7.

A Religious Observance Sub-Committee of the Filipino 75th Anniversary Commemoration Commission planned programs and worship services commemorating the 75th anniversary year of the first immigration of Filipinos to Hawaii. The printed order of worship, an ecumenical service "Fiesta Rite" held in 1980 at Neal Blaisdell Center Arena in Honolulu is found in Table 8.

A Service of commemoration and thanksgiving celebrating the seventieth anniversary of the Methodist Mission in Hawaii was held in 1982 at Harris United Methodist Church in Honolulu. The order of worship is found in Table 9 and a list of appointments to Filipino-language speaking congregations and churches is found in Table 10 .

The Filipino local-born is culturally an immigrant.

Conflicting cultural values exist between Filipinos born in the Philippines and those born in the U.S.A. The Filipino ministry saw to it that youth and young adult sponsored programs by the Hawaii District, Annual Conference, Jurisdictional and National structures of the United Methodist Church were made available to the local-born and new immigrant youth. Ethnic Minority Local Church Scholarships were and continue to be given to Filipino college students. Some have graduated from higher institutions of learning and are now active members of their local churches.

A better service to the Filipino elderly came about in the appointment of Rev. Jaime E. Vergara in 1980 as the Hawaii District Outreach Worker and associate pastor of Aldersgate.

By special invitation, Vergara left the Philippines for Hawaii after 40 years of ministerial service. Immediately after retirement, he was called to come to Hawaii in 1977 to serve the Pahala and Naalehu churches on the Big Island.

Vergara presently holds the district portfolio on "part-time basis" with the encouragement and support of the Hawaii District Fellowship of Filipino Methodists. Funding of his work is partially underwritten by the Hawaii District United Methodist Church.

Vergara also presently serves as a part-time employee of the State of Hawaii as program assistant of the "Senior Companion Program" of the Department of Social Services and Housing. He was also appointed by the Governor of Hawaii to

serve as a member of the Policy Advisory Board for Elderly Affairs, State Executive Office on Aging.

He is actively involved in the Filipino Cultural Club of the State Senior Center of Kalihi; San Estebanians of Hawaii; and Cagayan Valley Association -- organizations for social interactions, mutual assistance in crisis situations, scholarships, preservation and promotion of Filipino culture, and other social needs.

Lihue Outreach Ministry

The Lihue United Church, a federated church with Congregationalist and Methodist constituents (presently served by a Methodist pastor) saw the need for ministry to newly arrived Filipino immigrants in their parish. The need was based on island statistics, observations and hard realities similar to problems of new immigrants already mentioned in this paper. Supported partially by Ethnic Minority Local Church Funds and the United Church of Christ Hawaii Conference, the outreach ministry was inaugurated in 1984.

A search for "Deacon/ness" in concept as well as in person was initiated by the congregation. The church members learned that the biblical concept of Diakonos involves one who serves with emphasis on the church extending its ministry to people. The Deacon/ness is one who helps mobilize the interest of the members for service.

The Rev. Stanley Bain, resident minister and project coordinator, said:¹¹

Our situation is akin to the early church among the Jews in Jerusalem. The Apostles who were Galileans were accused of concentrating on the Palestinian Jews and neglecting the Hellenistic Jews in Jerusalem. Therefore, seven Hellenists were appointed to deacon (serve) among the Hellenists.

Gloria Soria Saraos, a trained deaconess, was hired as outreach worker. She has had experiences in church work among Filipinos in Kauai as well as in the "mother country". She is young, able to communicate with ease in English and speaks the Ilocano and Tagalog dialects.

Ongoing programs of the Lihue United Church outreach ministry as reported by Saraos in 1985 include but are not limited to: (1) monthly Ilocano worship service; (2) workshop on the nature and function of worship; (3) prayer and fellowship meetings; (4) regular membership visitations; (5) women's fellowship; (6) education extension classes; (7) communication among members and staff support.

Problems encountered as a result of the outreach work also include but not limited to: (1) transportation for the early surfaced as need; (2) snag in outreach work when Saraos went on sick leave; (3) systematic identification of newly arrived immigrants aside from random contacts still needs to

¹¹ Stanley Bain, "Project Proposal for Outreach Work at Lihue United Church" (1980)

developed; (4) English classes are attended by women only; and (5) low response on the part of the young adults and young families and difficulty in identifying means of addressing this age group.

Future plans of the outreach work include training in parenting and events to strengthen family life ; development and production of Ilocano reading materials to introduce newcomers to the network of essential community services.

Success Story: The Valenciano Family

The United Methodist Church believes that every Christian is a minister; and there is but one ministry. The commission of Jesus Christ is continually given to the Church to ordained ministers and equally so to the laity: men and women, children and youth, adults and young adults. The following is a story of the Valenciano family.

Life in Kauai was not coated with sugar and spice for Placido and Maria Valenciano, Sr. and they had to work hard with great determination to reach toward impossible dreams. The Valencianos were determined to send their six children through college. Now that they can look back at those difficult years and say, "It was worth it."¹²

Placido was born in 1917 and when he was 11 years old,

¹²Based from a series of interviews with Placido Valenciano, Sr. 1985.

he came to Hawaii with his parents and settled at "Campo Quatro" in the Makaweli plantation camp. He started working for the Hawaii Sugar Company at age 14 because he was not given an opportunity to go to school. His father's plan was to save as much money as they could and then go home to the Philippines.

His first job was kau-kau boy or lunchboy: going to the homes of the lunas or supervisors to bring them their lunch in the field. After two years, he was given a "real man's job" -- cutting sugar cane and weeds.

His family was Aglipayano but since there was no Philippine Independent Church in Hawaii, Placido joined the Makaweli Filipino Methodist Church. "It was the place where people go, so you go," recollects Valenciano. He remembers vividly that in 1933, the church was filled-up to capacity. There was no television. The movie house was far away. Between chicken fights and church worship services, he chose to participate in the latter.

In 1938 he attended night school and received a certificate in 1940. He became an avid sportsman and soon became a popular boxer for four years. He was crowned the Junior Featherweight Champion of Kauai in 1939.

In 1942 he worked for the United States Engineering Department as a welder. He also served the U.S. Army in 1945. In 1946 he joined the Olokele Sugar Company as a field laborer and later as a factory welder. He sharpened his welding skills by going through certification with the American Society of

Mechanical Engineering and American Technical Society.

He married Maria Bulosan in 1947, and together they raised six children, all of whom are holders of degrees from various universities; active in the life and work of Kaumakani United Methodist Church; and doing professional work in various occupational endeavors.

Maria came to Hawaii at the age of three with her parents. She attended Makaweli school and later the Waimea High School. She remembers that the children of plantation workers and managers were not allowed to mingle in school.

Not too many Filipino girls finished high school during the early days. She worked hard for it and took odd jobs in the cane fields and in the Army laundry room. After high school, she worked at the local hospital and nearby pineapple cannery. She was active in church and became president of the women's fellowship.

She attended Practical Nursing School in 1958 and received her license in 1959. As a mother, she raised her children in the Christian faith. When asked how she raised her family, she quipped, "A lot of hard work, a lot of tears and a lot of prayers--hoping that my dreams would come true."

Due to the sacrifices of both parents, the Valencianos saw to it that their dreams became a reality. Each child received scholarships from different organizations and the United Methodist Church. They also found summer jobs "earning blood money".

The Valenciano success story should be an encouragement to Filipino parents to continue their endeavors in helping their children acquire higher education. Placido and Maria were awarded "Filipino Father and Mother of the Year 1980" - an annual presentation made by the Forty-Up Club of Hawaii in cooperation with the Philippine Consulate General in Honolulu. The award was in recognition of their love and sacrifices in giving their children the opportunity to pursue and finish their college education. The following are the Valenciano children:

(1) Patricia (Valenciano) Pablo - Graduated from Montana State University in 1970 with a Bachelor of Science Degree in Nursing. She served for three years as a U.S. Army nurse. She is presently employed as a public health nurse. Married to Roland Pablo (Filipino), a Kauai Police officer. They have three children. Patricia serves as Christian education chairperson, financial secretary and member of the Pastor-Parish Relations Committee. Roland is a member of the Board of Trustees.

(2) Glenda (Valenciano) Miyasaki - Obtained a Bachelor of Arts in Special Education and Elementary Education in 1972 at the University of Wyoming. She is employed by the Department of Education as special education teacher. Married to Raynold Miyasaki (Japanese), an electrical contractor. They have two sons. Glenda is a Sunday School teacher.

(3) Marilyn (Valenciano) Billingsley - Graduated from

the University of Wyoming in 1975 with a Bachelor of Science in Speech Pathology. She served as a speech therapist in Canada; received a Master's degree in speech therapy at Portland State University. Married to Walter Billinsley (Canadian) an instructor at the University of Hawaii. Marilyn served as church organist and youth coordinator.

(4) Crystal (Valenciano) Rowe - Graduated with a degree, Bachelor of Arts in Special Education and Elementary Education, at the University of Northern Colorado in 1977. She is employed by the Department of Education as special education teacher. Married to Robert Rowe (Caucasian), a building contractor. Crystal serves as Sunday School teacher and youth coordinator.

(5) Placido Dale Valenciano - Obtained a degree of Bachelor of Science in Physical Therapy from the University of Colorado in 1979. He was commissioned as 2nd Lt. in the U.S. Army in 1979 and granted honorable discharge in 1982. Presently working as a physical therapist at Mahelona Memorial Hospital. Married to Michelle Yunimura (Japanes), a school teacher. He serves as worship leader in church and participates in fund raising projects.

(6) Randal Valenciano - Graduated with a Bachelor of Science degree and a Law degree at the University of Washington. He is a County prosecutor. He is chairperson of the Pastor-Parish Relations Committee and serves as legal counsel for the local church. He is also a member of the Board of Directors of the Hawaii United Methodist Union.

Although many local-born who go to the universities are not able to come back to Hawaii to work comparable to their education, the Valenciano children were able to return home, one by one, to serve their church and community.

Three generations of Valencianos worshipping together tells us that the pioneering work of the Methodist Mission , the revitalized work among Filipinos in Hawaii, through God's grace, is being felt in Hawaii.

Like many other Filipinos in Hawaii, the Valencianos have experienced different values in their lives: Firstly, the receptive value -- earning for survival, employment and education; secondly, the achievement value -- identity, adventure and educational accomplishments; and thirdly, their contributory value -- to the life and work of the United Methodist Church, to the Filipino community in particular and to the people of Hawaii in general.

Chapter 4

RELIGIOUS BELIEFS AND PRACTICES

One Supreme God

Filipinos believe in the existence of one supreme God and this is reflected in various myths dating back before the Spaniards introduced Christianity in the archipelago during the 16th century. The Spaniards found out that the early Filipinos had their own names for God: Bathala Maykapal (Tagalog); Makapatag (Visayan); Bulalakaw (Negritoes); Batala (Moro) Apo Dios (Ilocano) and other names from various tribes.¹

The Filipino religious experience can be traced from Malayan culture and Indian influence. The name Bathala is derived from the Sanskrit bhattara (noble lord or great lord), from the Balinese battara (god), from the Javanese batara (god), or from the Malay batara.² The Lordship of Bathala is given further meaning when the Absolute is referred to in other translations as Ginuo/Panginoon/Apo (Lord).³ The Ilocano Apo is derived from the Chinese Ah-po (great father).

¹Francisco R. Demetrio, "Creation Myths Among Early Filipinos (Asian Folklore Studies 27) 1968, pp. 41-42

²Juan R. Francisco, Indian Influences In the Philippines (Manila: Buenipayo, 1965) p. 31

³Leonardo N. Mercado, Elements of Filipino Philosophy (Tacloban City: Divine Word University, 1974) p. 167

For the Filipino (ancient as well as modern), God's existence is a fact; and there is no need of proving God's existence through philosophical discourses. Leonard N. Mercado observes:⁴

Perhaps his way of reasoning (psychological, knowledge by connaturality) intuitively God's existence through the Filipino's reading nature and harmony with nature. Closeness to nature occasions the experiencing of God's existence. Indian philosophy also claims that the existence of God (who is above and beyond finite reasoning) cannot be proven by reason but rather is intuited.

Filipinos further believe that God is capable of creating goodness as well as destruction. The wrath of God is seen in accidents, natural disasters like typhoons and droughts, and even misfortune.

Filipinos also believe that God is a distant God who has intermediaries working for Him. God is beyond reproach and so Filipinos have a hierarchy set up in order to reach the Absolute. When the Spaniards found out that this was a strong common belief, they substituted for the native Filipino spirits-- anitos or diwatas (lower divinities) the patron saints of Christendom.

Many Filipinos continue to believe in the good and bad spirits as living, powerful factors in guiding or misguiding their lives here on earth. Angels and demons, patron saints and forces of darkness occupy the Filipino daily life.

⁴Mercado, p. 167

To the Filipino, spirits (anitos or diwatas) are non-human. They guard the forces of nature, such as the spirits of harvest, hunting and childbirth. There are good spirits-- those of the seasons and life phases; there are bad spirits-- those responsible for sickness and misfortunes.

An anito , when offended, is capable of inflicting bodily harm (saksakit ti bagi); so the Filipino is sensitive in dealing with anitos. In Hawaii, the crucifix is hung in front and rear door to keep out bad spirits that might bring evil or illness to the family. In addition, there is a family altar -- where the Santo Nino or Holy Child or the Virgen Maria occupy a prominent space.

The constant flow of newly arrived immigrants continue to affirm and enforce traditional beliefs. Like their predecessors, the new immigrants, accustomed to the high ritual and mysticism of the village church, finds the Protestant worship service lacking in appeal and glamor.

The Filipino also practices an individualistic personal piety. His or her religion is that of the sentimental type: stress on the faithful observance of religious rituals; telling God through intermediaries of his/her sorrows and sufferings.

Christ: The Holy Child

He is considered the superboy of the Philippines-- the Santo Nino. This little figure has been venerated throughout

the centuries from Rome to Spain, Latin America to the Philippines, and in Hawaii it can count for an ever-growing legion of devotees. The Santo Nino has an important place in many Filipino homes and in many simple, ordinary hearts.

There are countless tales about the Santo Nino. Miracles have been attributed to the image, from the downright comic to the quite disturbing. For instance, the Santo Nino of Makati, the most sophisticated and commercial hub of the country, is claimed to grow bigger every year and this has baffled many residents of the area (the church keeps silent about it) who also swear that the image has cured the sick and the ailing. No less than Imelda Marcos, the wife of the deposed Philippine President, pleaded for the return of the Santo Nino of Tondo (stolen during a storm) so that the floodwaters would go down. Returned (without questions asked) the disfigured image of the "Holy Child" was credited to have made the flooding in 1972 subside.

To own one Santo Nino is not only considered religious to do, it is also a status symbol of sorts. Many people lavish time, attention and money on the image. Precious stones are tacked on the statuettes' dress everytime a favor is granted. Curiously enough, the Santo Nino has replaced the dubious anting-anting (pre-Christian amulet or miracle worker) in the Filipino's struggle against unexplained forces, imagined or not. A Santo Nino, therefore, is an antidote to bad luck; a bearer of good fortune.

The image of the Santo Nino is richly laden with Philippine history. The oldest Santo Nino sailed with Magellan in 1521 and the wooden statue was given as a gift to the wife of the chieftain of Cebu when she and the whole town were converted to Christianity.

The image is a focal point of many town fiestas. The Ati-Atihan, a feast of almost pagan revelry in Kalibo, Aklan, is climaxed by dancing in the streets and a procession in honor of the Santo Nino.

It is unfortunate, however, that many Filipinos pour out their devotions to the Santo Nino and erase their minds that the child grew up to become a man. The image reflects the innocent Christianity which is prevalent in many Philippine towns and villages. Christ as the miracle-working infant seems never to grow to real personhood-- not struggling with the outcasts, the hungry and the lonely; facing temptations like any human being; announcing good news to the poor and the oppressed; teaching and laying down his life to set the people free. No, many Filipinos want a simple and innocent Jesus.

The Suffering Christ

Christ in the Philippines also appears almost exclusively in another role-- that of Christ crucified. Many parallels have been drawn between the popular Christianity of Latin America and the Philippines, and Christ is known either as a Santo Nino or Santo Cristo -- the latter as a tragic victim

of the cross.

Many Filipinos are devotees of the "Black Nazarene", a legacy from the Spaniards, when it was brought to the Philippines via the galleon trade between Acapulco and Manila. Clothed in flowing tangerine under the heavy weight of a wooden cross, the life-size statue is called "black Nazarene" -- for its color is obviously the color of the skin similar to that of native Mexicans and Filipinos.

The "Black Nazarene" has gained and continues to gain many devotees. For some, this phenomenon, perhaps, is an odd blending of superstition, religiosity and tradition. The "Black Nazarene" is said to have performed miracles, very ordinary ones, such as a wayward son or husband, now goes back to the family fold; a person seeking visa to immigrate to the United States has passed the interview; a student successfully completed his/her studies.

Many of the devotees ask for both material and spiritual favors. Some say that this devotion is for their family, loved ones or for their own selves.

Thousands of devotees flock to the Quiapo district in Manila, the mecca of the "Black Nazarene" particularly on Fridays, and especially on the ninth day of January each year. Devotional services and pious practices in the Quiapo church include wiping the statue with handkerchiefs or scarfs, which the devotees apply to their bodies for healing purposes.

There is a story about a man in Kauai who received a letter from a son in the Philippines asking for money to pay

for medical expenses. The man from Kauai talked to his pastor (a Pentecostal) and asked the pastor to bless a handkerchief. After the blessing, the man sent the handkerchief to his son, instead of giving him money.

Sister Wilfredis B. Jacob had closely observed the religious experience in Quiapo and concluded that there is a need to redirect the traditional form of devotion towards and integrated and balanced devotion imbued more fully with the spirit of the gospel and that of Vatican II. She writes:⁵

This devotion and devotional prayers, especially the novena prayer, do not provide any specific attention to the role of Christ's resurrection and glorification.

Jacob recommends that pastors, priests, catechists, and religious teachers would be better able to reshape and redirect present-day Christian attitudes towards popular devotions such as novenas and other practices of piety. "Such an in-depth study of this devotion would lead to proper motivation and means to re-orient any abuse or superficiality connected with the practice of this devotion," she said.⁶

The popular Filipino Christ is different from that of the popular American Christ --due mostly because of different historical and cultural contexts. The Filipino Christ is the Spanish Christ "naturalized" in the Philippines, a Christ born

⁵Wilfredis B. Jacob, "Religious Experience In the Quiapo Black Nazarene Devotion", in Leonardo N. Mercado (ed.) Filipino Religious Psychology (Tacloban City: Divine Word University, 1977) p.88

⁶Jacob, p. 100

in Tangiers, North Africa.⁷

It is said that the Spanish people belong more to the African continent than in Europe; and the conquest of Spain by the Moors for nearly 800 years made Spanish folk Christianity a blending of elements from North African animism with Christian ideas and practices.

So the kind of Christianity the Spaniards brought to the Philippines was itself an indigenous Spanish Christianity, distinguished from the kind of Christianity believed and practiced by other European countries. It was this form of Christianity that was carried to Central and South America, and to the Philippines.

Don Miguel de Unamuno, dubbed the "greatest of mystical heretics", has observed three distinguishing marks of Spanish Christianity: (1) a profound sense of tragedy; (2) a terrible dread of death; and (3) a religious fervor that dwells, sometimes morbidly on the wounds and agony of Christ.⁸

Filipinos can relate to this kind of Christianity with their long experiences of suffering, sorrow and even death (natural causes as well as man-made). They have experienced oppression from the Spaniards, Americans, Japanese and most of all their own kind. They identify with the suffering of Christ.

Frank Lynch, S.J., in his description of organized

⁷ Douglas J. Elwood and Patricia Magdamo, Christ In the Philippine Context (Quezon City: New Day, 1971) p. 2

⁸ Elwood and Magdamo, p. 2

religion in the Philippines, confirms this observation when he said:⁹

The Christ of Filipinos is pre-eminently a suffering Christ. With Christ under this aspect, the people of the Philippines, in particular the men, readily identify themselves. The favorite images of Christ appears to be those representing some aspect of his Passion, such as carrying the Cross, or being scourged at the Pillar. The prevalence of the flagellantes in some areas is related to this same devotion.

This presents a challenge to all religious workers in the Philippines as well as in Hawaii. The birth and death of Christ must be told again and again, but perhaps with newer perspective and fervor. The Christ known to the Filipinos as an infant in Bethlehem and crucified on Calvary will have to share equal billing with the Christ who taught righteousness; justice and peace; physical and spiritual wholeness; and this same Christ who experienced resurrection from the dead.

Rites of Passage

Filipinos practice their religion most visibly during rites of passage-- baptism, wedding, funeral and other special occasions. These events provide an opportunity to express loyalty, mutual support and generous hospitality.

On the Westside of Kauai, almost every weekend includes a baptismal event, wedding feast, birthday party and other

⁹Frank Lynch, "Organized Religion", Area Handbook on the Philippines, II, 487.

socio-religious events. The rites of passage do not only come with religious trappings but they also take on the form of social interaction. The Filipino notion of sakop has its application in fellowship and in the "Communion of Saints" -- the living and the dead.

Filipino religious celebrations do not end after the worship service in church. In fact, that's only a small fraction of the total event. It may last for days. Neighbors and friends, near and far, come to celebrate in the festivities and it is an honor for the host family to have neighbor island or mainland guests.

One common denominator in the rites of passage which encompasses sakop is the Bayanihan spirit. Robert N. Anderson rightly observes that the spirit of bayanihan is a "cultural phenomenon that incorporates the basic idea that people must help themselves as a community."¹⁰ Members of the community go through the notion of pakikisama or fellowship and the person who has been helped will have an utang na loob - or gratitude in reciprocity. This concept of bayanihan can bring about positive church and community efforts.

Baptism of A Child

During the early plantation years, when there was little

¹⁰ Robert N. Anderson, Filipinos In Rural America (Honolulu: University of Hawaii Press, 1984) p. 82

family life among the Filipino laborers, a baptism in the community was met with anticipation and excitement. It was a time for religious celebration as well as a time to establish family and social relations. The single men were more than willing to stand with the parents as ninongs or godparents during the baptismal ceremony and festivities. By doing so, they established membership in a complex a compadrazgo system, a term commonly used in South America. In the Philippines as well as in Hawaii, this has become known as the compadrino system - a networking of the ritual family and alliance in a particular community.

To the Filipino, baptism of a child has to be done as early as possible to insure the child's safety from the visitations of evil spirits manifested in sickness. If the child meets an untimely death, baptism has become a passport to leave purgatory and move into a heavenly destination. Baptism continues to be seen as a spiritual vaccination. Aside from the church's certificate of baptism, the parents expect or provide for the child a religious medallion which will be pinned to the child's clothing. The medallion has become a substitute for the talisman, amulet or anting-anting. Like the pre-Christian items mentioned above, the medallion becomes a miracle worker that drives away evil spirits and protect the owner from harm. Favorite medallions are the images of the Santo Nino and the Mother of Perpetual Help.

Baptism has also been an excuse for a community party.

Parents usually choose the baptismal date on the first birthday anniversary of the child. There is more time spent in preparation for the evening dinner than the 30-minute baptismal service in the church. Many pastors observe that there would be a small number of persons attending the baptismal service, but during the reception there would be hundreds of them.

Filipino parents want their children to be baptised on Saturday afternoon rather than Sunday morning when the congregation is at regular worship. When this writer encouraged the parents to have the baptismal ceremony on Sunday morning so that the whole congregation could participate, the parents said they no longer could make the adjustment because of the following reasons: (1) The father had already made space reservation for the party at the neighborhood center; (2) the mother had already sent invitations to at least 300 people (children not counted); (3) the couple had already made arrangements with local musicians to entertain; and (4) out-of-towners can only spend a whole day on the island and that's on Saturday. Other reasons, include but not limited to: preparation of the evening meal takes plenty of time and Saturday is the most ideal day to make preparations for roasted pigs, a variety of sea foods, vegetables galore, cold beer and other spirits. A really big party begins preparation several days prior to Saturday. A night of eating and drinking on Sunday would not be good because the merrymakers will have to work on the fields

or other working places next morning.

The anatomy of a baptismal party on the Westside of Kauai looks like this: Firstly, parents would go to the Credit Union to take out a loan for the party; then, guests are invited and preparations for the feasting are meticulously observed and implemented. When the invited guests arrive, they bring with them envelopes with cash inside ranging from \$10 to \$20 depending upon the guest's relationship with the host family. Ninongs and ninangs will have to give more than the average and they are expected also to come up with the church dohation. This explains why there are so many godparents chosen by the host family. In return, the ninongs and ninangs are prominently introduced and seated during the party.

On Sunday morning, the parents will invite the ninongs and ninangs and those who helped in the preparations. This will be the time for a post-celebration and counting of the gifts. Lo and behold, the loan or initial investment money has been doubled and the family could pay the Credit Union in full on Monday morning. In the next week or so, another family will host a party and invited guests are expected to attend. If someone is not able to join in the celebration because of work, sickness or conflict of schedule (there are times when there are two or more parties during that week-end), he or she is still expected to give an envelop. Failure to do so will mean bad public relations as well as walang-hiya or without shame.

It is worth noting here that before martial law was

declared in the Philippines in 1972, the politicians were the favorite ninongs and ninangs; but when they fell out of grace because of a new power structure, the favorite godparents were military officials and their wives. In Hawaii, parents also take extra care in selecting godparents in order that their ritual kinship will be enhanced and their status in the community will be better than before.

Filipinos have scandalized one of the most important rites of the Church. There is a need to educate the people through counseling with parents; godparents should be instructed on what their real responsibilities are; and lay leaders as well as the total membership of the church should participate in the baptismal rite, recognizing the child as a member of the family of God, bringing into focus the recognition of God's goodness toward all in the gift of children; and rejoicing in the fact that all children are objects of God's love.

Baptism ought to be held when the congregation is at worship. The fellowship of believers are always in need of being reminded of their being the Body of Christ. There is no such thing as private baptism. In baptism, the congregation promises to do all its power to provide all the kind of help it can offer to the one being baptised, to help him/her to grow and respond to the saving activity of Christ. This is real fellowship in Christ.

Baptism is a dedication on the part of the parents

and godparents. The importance of family and ritual kinship is one of the primary values of Filipinos. The high value placed on godparents should be utilized in the nurturing of the child in Christian love and faith as well as in extending supportive care or service.

There is a need, therefore, for counseling or catechesis to help Filipinos understand the liturgical requirements of the Christian life and to prepare for conscious, active, genuine participation in the life and work of the church and community. There is a need for Christian education to intentionally prepare or remind church people of the importance of baptism in the light of Scriptural texts and traditions of the Church. There is a need to tie in our preaching the Church's understanding of baptism and how it relates with the person sitting in the pew.¹¹ There is a need to communicate what baptism is all about in the church's newsletter, bulletin inserts, brochures, videos and other means. The importance of baptism in the church's work of evangelization should be done with sensitivity to the cultural ethos of Filipinos in Hawaii.

Marriage Rites And Wedding Festivities

Filipinos believe that marriage is more than a civil contract. A marriage rite is the act of asking God's blessings

11

Alex Vergara, "Called to be God's People" (Kekaha: unpublished sermon, 1984) See Table 11

in a service of worship. It is an act of commitment, responsibility and fulfillment through mutual sacrifice on the part of the bride and groom. It is also a joyous event, a celebration of thanksgiving with family and friends participating in the marriage covenant and wedding festivities.

A non-Filipino was heard complaining that he did not only marry a Filipino wife. He married a whole family and a whole community. Indeed, a Filipino wedding is not an affair between two people alone, but between two families and among friends in the community. Similar to the baptism of a child, the compadrino system continues to grow, strengthens and extends ritual kinship ties. The baptismal ninong and ninang take pride that the child they once sponsored has now become a bride or a groom. A new set of ninongs and ninangs will be added to the list of sponsors and a more complex alliance and ritual kinship tie is established.

Filipinos in Hawaii continue to observe the exchanging of marriage vows as central to the marriage ritual. Traditional features include the exchanging of rings. Other practices incorporated in the rite includes adaptations from pagan customs, social and Jewish customs, such as the presentation of the veil, cord and coin.¹²

The local-born and most especially the new immigrants

¹² Lydia N. Niguidula, Celebration: A Sourcebook for Christian Worship (Quezon City: New Day, 1975) p. 109; Anatalio Ubalde, "The Conduct of the Filipino Wedding" in May Chun (ed.) PACASIANA (Honolulu: Hawaii District United Methodist Church, 1977) p. F-1 See Table 12

continue to endorse the customary symbols as well as joyous wedding festivities that follow immediately after the wedding rites.

It has been observed that one of the major differences in wedding practices among Filipinos in Hawaii compared to the Philippines is the elimination of the bride-gift typically paid to the parents of the bride.¹³ This explains the behavior of the brother of a prospective wife who told the "Hawaiiano" to give at least \$2,000 in cash and additional money for the renovation of the family dwelling (Chapter 2).

In Hawaii, although there is a series of meetings held by the two immediate families prior to the wedding, these meetings are not as intense or formal as those in the Philippines. The families of the bride and groom are expected to provide equal logistical support during the marriage rite and festivities.

An indigenous practice in Hawaii during a wedding reception is the giving of money to the bride and groom while both lead in the dancing. To the dismay of health conscious people, the dollar bill is placed in the mouth of the bride and the groom is expected to get it from her as they put their lips together. This is a spin-off from the bitor, a ceremonial procedure of gift-giving.

¹³Anderson, p. 133

Death And Mourning

To most Filipinos, dying is simply passing from one realm of existence to another. This, of course, is a Christian belief; but Filipino understanding of death and burial practices has a strong Malayan influence particularly in ancestor worship as a major feature.

Filipino Christians continue to observe customs and traditions from older faiths. An example is the placing inside the casket of a loved one his or her personal items such as favorite perfume or jewelry, wine or cigarette, Bible or rosary. If a favorite item has been missed, it is believed that his or her spirit will return to the house to claim it.

In many parts of the Ilocos region, veneration of the dead is important. The spirits of dead persons take interest in the lives of survivors and there is a continuing relationship between those living and those who are already dead. Communion of saints--living or dead, takes on many forms.

In the Philippines as well as in Hawaii, mourning ceremonies take the form of a nine-day prayer period. It has now become a practice in Hawaii to shorten the days by doing the novena prayers twice in one evening.

In West Kauai, a big tent is set up next to the house of the bereaved family and the yard is covered with improvised tables and chairs. The Roman Catholics say their rosary prayers, after which the Protestant minister say a few words or lead in hymn singing either in Ilocano or English. The practice has

taken on an ecumenical flavor. The Roman Catholic priest or the Episcopalian minister works closely with the Methodist pastor in the preparation and implementation of the evening service.

Women in the community are divided into sub-groups and are assigned to provide home-made cakes or kankanen and other refreshment items. Like the other rites of passage, food is an important element in the mourning and funeral rites. It is also believed that the soul of the deceased is just nearby. This accounts for food offering or atang spread on a special altar with the departed person's photograph displayed above. It is a belief that the spirit, in one way or another, will consume the food offering.

It is during the evening novenas that friends and members of the community, particularly the compadritos begin to comfort the bereaved family. This is a time for prayer as well as sharing stories about the deceased over a cup of coffee and a plateful of kankanen .

The minister leads not only in the practice of "keeping watch" over the dead but also provides an opportunity to strengthen Christian faith. He/she encourages prayers to be led by lay members as well as family members. The Scripture is read and the community sings familiar hymns for comfort and strength. The minister reminds the community at worship that God is the object of worship and that the prayer vigils call each of those present to affirm their Christian faith.

Pastoral care, when done before the death of a family member, makes it easier to prepare the family for the funeral service. There is a need for prior planning but Filipinos generally are afraid to do so.

Like any other worship service, the funeral service is primarily the time to focus upon the love of God and give thanks to God for His creation in the life of the person who died. The service must proclaim the resurrection of Jesus Christ and His victory over death as well as the assurance of the resurrection of those who believe in Him. As the gathered community affirm their faith in God, they also share in the conviction that nothing can separate them from God's love.

The funeral service is a service of worship. It is a corporate act. Active participation of the community as well as the immediate family should be encouraged. Music should be sung and carefully selected. Many times, Filipino families select a "favorite song" but it is not appropriate for worship service. Long speeches should be discouraged, especially when a family wants a politician, who is facing an upcoming election, is asked to give the eulogy.

The funeral service normally ends with a committal rite which is held at the graveside. The act of committing the body to the ground is more common practice than cremation.

Immediately after the service, a member of the bereaved family or the minister invites all those present to proceed to the family home for a community meal. This is usually for

dinner, even if it is only four o'clock in the afternoon. Again, this is a time for comforting the family as well as the family's expression of aloha and thanks to those who have grieved with them.

One enduring practice in rural Kauai is the ritualistic practice of "cleansing" one's face with water and vinegar, guava leaves and other items prepared by an older member of the community. By cleansing one's face or hands, one leaves behind spirits picked up from the cemetery.

The Blessing of A Home

Filipinos in Hawaii continue to believe in the importance of a houseblessing before a family moves into a new house -- whether it is a brand new one or an old plantation home wherein the family has been told to move in.

Certain practices have to be observed to ensure that one's home is in harmony with the mysterious forces of the spirit world. Filipinos believe that spirits not only hover around a house; a spirit may well live in a tree trunk or a mound of earth in one's yard. To ensure good fortune, the family offers wine, meat, sticky rice and chicken eggs at the family altar for the spirits to consume. Filipinos believe in good and bad spirits as living, powerful factors in affecting their lives.

The Filipino belief of spirits is not new to the Hawaiian landscape. The native Hawaiians continue to believe

also in the many stories their kupunās or elders have passed on to them. Even the sophisticated military personnel, mostly Caucasians, believe that there are haunted houses and buildings on the Pacific Missile Range Facility in Kauai. The military base used to be an ancient Hawaiian burial ground.

Housekeeping personnel at the Kokee State Lodge also reported unusual happenings in their older buildings such as switch lights not working, furnitures being moved and cold areas that should be warm. When the cleaning ladies stopped going inside, the manager of the lodge called this writer to ease the tension. This writer considered it a part that made his day and he obliged. He did not respond as magician with a hocus-pocus wand, and did not offer a one-year warranty. He explained that the blessing of a home or dwelling place must be experienced in the context of worship.

In responding to houseblessings, this writer has utilized Hawaiian and Filipino religious beliefs and practices. The following items are used:

(1) Ti Leaves - Hawaiian kahunas or priests and kupunās or elders, have passed on the thought that the use of the leaves will protect against harm and invoke protection of the gods. It has been said that it drives away evil spirits. Ti leaves are used to sprinkle the room with salt water to get rid of the evil spirits. It is also planted around the house or wrapped around posts and door ways, just like Filipino crosses in homes. Ti leaves are used for many household purposes such as food wrapping, medicine, rope making and food preservative.

(2) Pi Kai - The Hawaiians have a ritual of sprinkling salt water to purify an area or person from spiritual contamination and remove kapus or harmful influences. Pi means "to sprinkle" and Kai means sea water. This is similar to the Filipino's using vinegar or salt water. Probably, no ritual of Hawaii's past has emerged with Christian sacramentals with less conflict than pi kai ; for the use of water in symbolic purification is universal. A good example is the use of water in baptism.

(3) Calabash - The Hawaiian use of calabash signify the abundance of God's blessings. Calabash is used as a food container. In the Old Testament, "blessing" means the active outgoing of divine goodwill or grace which results in prosperity and happiness among persons. The old and commonly accepted meaning of God's blessing is measured in terms of material possessions. However, wisdom, righteousness and peace are among worthy concepts of blessedness that the Bible teaches also.

In the blessing of a house, the intent of the owner is always to give glory to God. And when something is dedicated to the glory of the Lord, it is always God's blessing that is poured out. Again, the blessing of a home must be experienced in the context of worship.

The Fiesta Rites

The "Fiesta Filipina" is a noteworthy contribution of the Filipino community in Hawaii. It is a celebration that

showcases religious beliefs and practices, culture in art, music and dance.

Contrary to common belief, the Filipino fiesta was not introduced by the Spanish colonizers. It was practiced before the advent of Christianity in the archipelago. The fiesta spirit is indigenously Filipino. By nature, the Filipino is friendly and hospitable, and is endowed with two extra senses: a sense of humor and a sense of hope.

The fiesta spirit revolves around two important behavior-symbols: pakikisama or fellowship and pakikidiwang or celebration. A major feature is table fellowship or salusalo. This meal may take the form of a lavish banquet or a simple encounter over a cup of coffee. Even unexpected visitors are always welcome. For the meal is a sacred symbol. Pre-Christian Filipinos are rich in customs regarding food and table fellowship. Tribal events like birth, death, houseblessing, planting and harvesting, are all religiously marked with food offerings and concelebrations. The Filipino is always celebrating the goodness of life even in the midst of poverty and deep struggle. One of the images that came down on national and international television during the most recent crisis in the Philippines was that "power people" was full of smile and celebration as the military tanks rumbled through the streets of Manila. The Filipino celebrates with hope.¹⁴

¹⁴Alex Vergara, "Parable and Performance According to Alejandro" (Claremont: 1984) See Table 13

The fiesta spirit was adapted by the Church to commemorate the birthday of Christ or a patron saint in a particular community. The Filipino pakikisama and pakikidiwang, his sense of humor and sense of hope are very consistent with the love and hope message with which the Christian Gospel celebrates. Accordingly, religious services are held in the local church as well as in the homes. And in the evening, the people participate in a procession with lighted candles, weaving through a designated route in the town. Filipinos in Hawaii remember town fiestas through the church calendar.¹⁵

Early Filipinos in Hawaii did not have the opportunity to hold town fiestas similar to those held in the Philippines, so they organized Jose Rizal Day or terno balls with similar fanfare. So, the religious aura has become secularized in Hawaii. In 1959, in conjunction with the first annual convention of the United Filipino Council of Hawaii, the first statewide "Filipino Fiesta" was held.

Today, Filipino community councils on every island of Hawaii celebrate an annual Filipino fiesta which culminates in a beauty queen contest. The winning candidates, aside from receiving trophies and trips to the Philippines as ambassadors of goodwill, then compete for the state title: "Miss Hawaii Filipina".

¹⁵ Alex Vergara, "Filipino Fiestas Remembered or Celebrated by Filipinos in Hawaii" (Kekaha: 1985) See Table 14

For the many Filipino communities in Hawaii, the "Fiesta Filipina" serves as a symbol of pride in their cultural heritage and is a means for the preservation of that heritage for future generations.

"Fiesta Filipina", which brings forth the Filipino emphasis on pakikisama or fellowship and pakikidiwang or concelebration, is in keeping with the aloha spirit of Hawaii.

A pastor serving a Filipino constituency, or a church with Filipinos in the community, must be able to express the substance of the people's religion through their cultural heritage and be sensitive to their rituals and symbols. The "Fiesta Filipina" and all the rites of passage are a way of validating the Filipino's sojourn on this island Earth.

Chapter 5

LOOKING INTO THE FUTURE

The future of the Filipino ministry in Hawaii depends largely upon how the Church perceives its own life and work. It is imperative to have a clear understanding of the Church's nature and purpose in order to formulate a practical theology of Filipino ministry.

The basic requirement of being a Church is that it has to be faithful to Jesus Christ. The Church is the dominion of Christ on earth and the human fellowship created by the Holy Spirit responding to God's grace and seeking to extend the ongoing ministry of Christ. It is the working movement of persons striving to enrich their lives in meaningful personal relationships with God and with all of God's people and creation.

The Church is a community of faith. Throughout its history, the people in the Church have struggled with the question, "Who are we and what are we supposed to be doing?" As a community of faith, this takes form in the life and work of the local church in particular and the catholic or universal church in general.

When the local church in Corinth received a letter from the Apostle, for instance, Paul was addressing a particular community of faith who have called themselves Christians-- people of different stages of growth in faith, different com-

mitments and even different ways of doing things.

The local church will continue to be where the trenches are drawn and dug. It will be the first line of defense or offense of the Christian life. It is where the sacraments will continue to be regularly celebrated, where God's love story will be remembered and rehearsed again and again; and where God's humanizing work will continue to be made visible.

The church is also catholic or universal. Apostle Paul used the term "church" not only in a local sense but also in a universal situation. When he wrote, "You are the body of Christ," (I Cor. 15:9), he addressed a particular community as well as a church universal.

To be in Filipino ministry means also to be reminded of the nature of the Church. Early Christian communities, the exiles of the Diaspora, shared the same Christian beliefs, joys and celebrations of the Christian life even in the midst of persecution. The Christians in Corinth knew that they were not alone nor were the smaller churches in Asia Minor. All received consolation and encouragement for their suffering as a result of social discrimination and alienation. They believed that they, too, were called to be the people of God. The Ethnic Minority Local Church has this, in our contemporary American life, as one of its rallying point. Filipino ministry should encourage as well as be encouraged by this fact.

In his Preface to Practical Theology", John Deshner lays out a vision of unity that brings the different functions of the Christian life or ministry into three dimensions, namely:

worship, fellowship and service.¹

According to Deshner, each dimension concerns the whole and they are not isolated from each other. These three dimensions could be integrated into one whole-- therefore, there must be a holistic approach to practical theology. This writer submits that the shape of the Filipino ministry in Hawaii and perhaps that of the general church should consider seriously the unity of these three dimensions.

Worship Dimension

Worship is the foundation of the Christian life. It is experiencing the love of God and responding to what is happening in the world. It is experienced in predictable events when people gather in particular places and appointed time. At times it may be experienced in an atmosphere of spontaneity and willingness to expect the unexpected, even in the most unusual place.

The worship style in a Filipino church may be different from a Japanese or Caucasian church. There may be alternative to English worship services and development of bilingual worship services. Filipino worship anthology must continue to be developed for use in Filipino churches and shared with the general church. Filipino ministry in Hawaii must adapt and

¹John Deshner, "Preface to Practical Theology"
(Dallas: Perkins School of Theology, unpublished paper, 1981)

experiment with new forms of worship and witness; indiginization of prayers, liturgy and even architecture. Important days in the church calendar and Filipino national holidays must be remembered and become focal points of Christian celebrations.

Filipinos must re-examine and renew the Christian faith through a critical re-reading of the Bible and its message, and to draw from this a commitment to be with the people's aspirations.

Worship is fellowship of the people of God. When Filipinos gather and share their concerns, struggles and hopes, are they not in fellowship one with another and with Christ? It is in the gathering from and being sent to the world that Christians remember that they are members of the body of Christ.

Pakikidiwang or concelebration is essential to the Filipino.

Fellowship Dimension

The Church as a community of faith is a fellowship in Jesus Christ. It is the cultural expression of human ideals. It is a human institution that bands together and transcends individuality. Filipino ministry must be sensitive to this fact.

Many Filipinos go to church, among other things, because they want to belong to a fellowship or pakikisama that they care for, that care for them, as well as for others. Fellowship may be experienced in worship as well as in service. Some of the most important and meaningful moments in Filipino worship are not printed in the order of worship. The actual

gathering of the people prior to the organ prelude and the scattering of the people after the benediction are opportunities for pastoral care. It is here where news about loved ones is intimately exchanged: persons in the hospital, the lonely and those in trouble. It must be noted that Filipinos shy away from telling their troubles during "congregational concerns and announcement period" during worship service. This is part of walang-hiya or "no shame" mentality that Filipinos would not want to participate in.

Although the church should not be overly preoccupied with its internal needs, it is a reality that it must take care of its household in order that it can serve the total of God's creation with effectivity. Stewardship training and financial consciousness raising should be a priority of Filipino ministry in Hawaii. In order to break away from the grip of the so-called "plantation mentality" or "mission mentality" or "welfare mentality" in Filipino churches, the idea that everyone is a minister must be recaptured.

Filipinos in Hawaii should become more knowledgeable in church discipline and church administration. They must be totally involve themselves in church government and polity, ecumenics and church connections, pastoral care, church education and others-- all under the fellowship dimension of the Christian life.

The Filipino ministry in Hawaii must continue to be in the business of organizing, seeking to develop lay and clergy leadership on all the islands.

In line with a program for ministerial recruitment and cultivation, Filipino youth must be given enough exposure to the total life and work of the church; giving them opportunities to participate in church conferences, leadership trainings and youth camps; providing scholarship assistance for higher education and seminary training; and developing a living ministry that is attractive and viable to their style of doing things.

The Filipino ministry in Hawaii must continue to welcome new immigrants and the unchurched, and discover ways to evangelize. It is a fact that only a small fraction of Filipino Roman Catholics could be considered practicing Catholics. And many of those attending church are plainly uncommitted Christians. It is incumbent upon the Church (Catholic and Protestant) to help transform these uncommitted Christians into dedicated members of the Body of Christ.

No one or two denominations can meet adequately the physical and spiritual needs and nurturing of all the Filipino people in Hawaii. Churches must cooperate and work together harmoniously in providing physical and spiritual strengths and in the nurturing of a given community.

Service Dimension

The service of the Church is not separate from worship and fellowship dimensions. The three are interrelated but are only distinguished because of specific functions.

The service dimension is the crown of the Christian

life. If the Filipino ministry in Hawaii is truly identified as a fellowship of Christ in a worshipping community, it must not only speak the truth or hear the truth but be the Church that is doing the truth. It must be a visible witness of God's love in Paradise as well as the darker side of Paradise. The Filipino ministry in Hawaii, therefore, calls for commitment, involvement and risk. The Church must be sensitive to the needs of the oldtimer, local-born and the new immigrant--many of whom are poor, oppressed and margined people. The Filipino ministry in Hawaii must be identified with them and work with them for their liberation.

The image of the Church as a "servant church" comes to mind.² This model brings to account the mission of the church as exemplified by Christ himself as servant. It is rooted in service and yet not separate from fellowship and worship. The Church must speak for and to the needs of basic communities and project a hope for the future.

The imagery of servanthood in Filipino context is well placed and at the same time a shaky one. It is shaky because the term "servant" connotes the Filipino experience of working for another, just like a sakada (laborer) or alila (house maid). It has a demeaning connotation for an alila or sakada is not

²Avery Dulles, Models of the Church (New York: Doubleday, 1978) Dulles characterized five basic models: The Church as Institution, The Church As Mystical Communion, The Church As Sacrament, The Church As Herald, and the Church As Servant.

paid as much as he or she ought to receive. It is an outmoded class distinction; but it has strength because that's how Christ came to free us: to be servant of all, working out of love.

The Church as "servant" speaks to the Filipino heart. Perhaps, many of them were born and raised in a world that was (and still is) politically, economically and socially unstable. Perhaps, because they have experienced being poor (although many are now members of the comfortable middle class, the Filipino clergy included)-- they know how it feels literally and even symbolically to be a servant.

The Church in Hawaii in particular and America in general, must continue to show concern and solidarity with the poor-- across ethnic lines. Many times the Church has become too comfortable, unrepentant and uncreative. It has become so financially rich that it cannot identify with the oppressed and the powerless. It is more concerned with how it can maintain its facilities, wealth and power. It is more concerned with its internal structures than in its mission.

To be a servant Church means to identify with the poor and the oppressed. It means not only to sympathize with them. It is not enough to talk about their plight. The church here and now and for the future has to change its own lifestyle-- to serve in its earthly and yet most heavenly Christlike manner; to change structures of society that dehumanize other people. It must not only preach the message of consolation to the poor. It must move, live, and work where people move, live

and work. For this, the Filipino is waiting.

Finally, the Filipino ministry in Hawaii must be ecumenical in concept and join in a common ministry of Christian mission that goes beyond denominational boundaries to become and maintain a continuing ecumenical fellowship of action and joint strategy of meeting the needs of all. Common activities may include joint worship services, regular fellowships, human services for the oldtimers, local-born and the new immigrants, Vacation Bible School, youth programs and other community efforts.

Chapter 6

SUMMARY AND CONCLUSION

As a result of this study, this writer was able to recapture the very beginning of Filipino life and struggle in Hawaii and research the church's response to the social imbalance and challenge of evangelization. The author was able to ascertain that Filipino ministry in Hawaii was a sincere desire to serve the physical and spiritual needs of the people. On the other hand, it was also used as an instrument to calm the tide of rural and urban unrest as well as in the maintenance of the status quo. Filipino ministry in Hawaii was closely associated with plantation management and was built around it a vision of "Manifest Destiny" and "Americanization."

This writer was able to recapture the stories and memories of pioneer pastors and lay leaders as they witnessed to their own people and to other ethnic groups as well. This study was able to prove that Filipino ministry could be a two-way process, as exemplified in the relationship between Filipinos and Samoans at Aldersgate United Methodist Church.

With the historical review came the analysis of present realities as experienced by the oldtimer, the local-born, and the new immigrant. This writer was able to differentiate the unique situations in life, various problems as well as common hopes for the present and the future. This project was

able to document the church's intentional ministry and the people's desire toward self-determination and liberation.

A study of the religious beliefs and practices of Filipinos in Hawaii is at the core of the project. Without this area of investigation, there could hardly any way of understanding Filipino behavior and religious beliefs and practices which are alien to Hawaii in particular and to the United States in general. This investigation was also able to find a link between and among Filipino Christianity with those of Malayan and Indian culture, Spain, Africa and Latin America. It also affirmed common beliefs of Native Hawaiians and Filipinos.

This writer was able to look into the future of Filipino ministry in Hawaii in proper perspective. The Filipinos have come a long way since the early plantation days. They will have to go a long way more in order to claim a rightful place in the sharing of social, political and economic power under the Hawaiian sun; to create a better understanding and more mutual respect among the people of Hawaii and across the seas. The dimensions and functions of the Christian life are, therefore, strongly in focus for this project.

In conclusion, this writer was able to identify the strengths of Filipino ministry in Hawaii: (1) Adaptability to natural environment and capacity to readily assimilate with the host culture; (2) Wealth of religious beliefs and cultural practices with deep kinship roots and cultural heritage;

(3) A vision of self-determination, and a theology of liberation gleaned from Asia, Latin America and Asians in America, the Ethnic Minority Local Church, and the increasing sensitivity of the United Methodist Church. There are, however, weaknesses that need to be strengthened: (1) Filipino ministry in particular and the general church as well need a clearer understanding of the Church's life and work; (2) A better networking between Filipino Methodists in Hawaii and those of Continental United States and the Philippines; of Filipinos in America and other Asian-Americans; (3) and full utilization of ecumenical relations particularly working closely with the Roman Catholic Church.

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Table 1

Names and Ages of the 15 Filipinos

(married men marked x)

Martin de Jesus	22
Mauricio Cortez	21
xCecilio Sagun	27
Marciano Bello	27
Filomeno Rebolledo	30
Apolonio Ramos	26
xProdencio Sagun	28
Celestino Cortez	19
xEmiliano Dasula	26
Julian Galmen	20
Vicente Gironilla	19
Mariano Gironella	23
xSimplicio Gironella	56

Albert Francis Judd, "Sidelights of Labor Recruiting, 1906", in A Centennial Celebration 1882-1982 (Honolulu: University Press of Hawaii, 1982) p. 78

Table 2

Typical Workday of A Plantation Laborer

4 AM	Rise to cook and pack breakfast and lunch
4:45	Walk to truck or cane train for trip to fields
5:00	First whistle warns those living some distance away to be ready for the bus or train which carried them to the railroad crossing
5:20	Second whistle to signal for the assignments for the day; late comers miss their assignments and are not permitted to work that day
5:40	Third whistle; signal for the truck or train to take workers to the fields
6:00	The day's work begin
7:45	15-minute break for breakfast
11:00	Half -an- hour for lunch and quick rest
3:30 or 4:30 PM	Quitting time, depending on type of work Train or truck carries laborers back to camp

Based on Roman Cariaga. "The Filipinos In Hawaii",
(Honolulu: University of Hawaii, 1931)

Table 3

Visa Allocation System of Seven Preferences

-
-
1. First preference (unmarried sons and daughters of U.S. citizens): 20% of over-all limitation of 290,000 in any fiscal year;
 2. Second preference (spouses and unmarried sons and daughters of aliens lawfully admitted for permanent residence): 20% of over-all limitation, plus any numbers not required for first preference;
 3. Third preference (members of the professions or persons of exceptional ability in the sciences and arts); 10% of over-all limitation;
 4. Fourth preference (married sons and daughters of U.S. citizens): 10% of over-all limitation, plus any numbers not required by the first three preference categories;
 5. Fifth preference (brothers and sisters of U.S. citizens 21 years of age or over): 24% of over-all limitation, plus any numbers not required by the first four preference categories;
 6. Sixth preference (skilled and unskilled workers in short supply): 10% of over-all limitation;
 7. Seventh preference (refugees): 6% of over-all limitation.
-

U.S. Immigration and Naturalization Service,
interpreted by the State Immigrant Services, "Immigrants
in Hawaii" (Honolulu: Fifth Annual Report, 1980)

Table 4

Hell's Half-Acre

A manong was going from his Chinatown boarding house to Aala Park on Sunday morning when three muggers pounded on him, stripped his aloha shirt, and took his remaining Social Security allowance. He was beaten up pretty badly, and the muggers left him half- dead and half-naked beside a church door.

Not long after, a church member arrived. She was carrying red roses for she had volunteered to donate altar flowers for that day. She saw the man, wounded and bleeding. She considered it her duty to arrange the flowers first because other members of the "society" might talk poorly about her altar contribution. She felt she had to make the necessary flower arrangements. And so, she hurried on.

After a few minutes, A Sunday School teacher arrived. He was in a hurry, for the children had already come. Their lesson that morning was about loving their neighbor, and he made a last minute request for God's guidance and wisdom. He also noticed the wounded man but he considered it a responsibility not to keep the children waiting. He was truly a dedicated teacher, deeply burdened for his students' Christian growth. So, he hurried on.

When Sunday School was about to end, the pastor arrived. He was busy with his sermon notes. He had not had time to prepare his manuscript earlier in the week because of committee meetings and heavy social functions. He was so busy thinking of key words for his meditation presentation that he did not see the man, bleeding beside the door.

Soon the worship service began...and the manong still lay bleeding beside the church door. He had lost so much blood. His body ached all over. Slowly, he grew numb.

Before he took his last breath, he heard the pastor loudly preaching on "surrender and service to Christ" and the congregation prayerfully singing, "Make Me A Blessing"

Alex Vergara, "Hell's Half-Acre" in May Chun (ed.) PACASIANA (Honolulu: Hawaii District UMC, 1977)

Table 5
Ethnic Membership Survey
of Hawaii District United Methodist Church, 1977

CHURCH	CAU	JPN	PIL	KOR	SAM	COSM	TOTAL
Aiea ¹	99	117	10	-	-	5	231
Ewa Beach	54	4	-	-	-	1	59
Hon:Aldersgate ²	3	5	225	4	128	-	366
Hon: Christ	-	-	-	371	-	-	371
Hon: First	527	20	15	10		155	727
Hon: Harris	43	310	8	4	-	21	387
Hon: Kilohana	170	137	2	4		13	325
Hon: Palolo	5	40	-	10	85	5	145
Hon: Wesley	195	65	7	-	-	-	267
Kaaawa	6	10	6	-	-	12	34
Kahaluu	10	70	-	-	-	2	82
Kailua	657	31	12	-	8	23	731
Kaneohe: Parker	78	176	6	16	-	22	298
Keolumana	28	27	7	3	-	19	84
Trinity	78	45	15	9	9	1	157
Wahiawa: Comm	64	103	18	4	-	26	215
Wahiawa: Olive	18	15	2	50	35	3	123
Waianae	29	19	21	2	80	25	175

Table 5 (continued)

CHURCH	CAU	JPN	PIL	KOR	SAM	COSM	TOTAL
Waimanalo	12	16	1	-	1	1	31
Hilo	79	43	11	18	-	9	160
Honokaa	35	20	50	4	-	3	102
Naalehu	10	6	16	-	-	1	33
Pahala	6	7	85	-	-	3	101
Kaumakani	1	-	56	-	-	-	57
Kekaha	9	1	67	-	-	-	77
Lihue ³	69	7	45	-	-	8	140
Honolua	7	28	-	-	-	-	35
Lahaina	14	124	30	-	-	3	171
Ala Lani	60	34	2	3	-	6	105
Guam Comm	60	-	21	-	-	8	89
TOTAL	3432	1492	753	864	367	474	6381

¹Koreans joined the church after this survey was taken and became a separate congregation in 1980; See 1983 survey

²Samoans became a separate congregation in 1979

³This is a federated church. Congregationalist members are included in this survey; See 1983 survey

SOURCE: Survey conducted by Alex Vergara for the Hawaii District United Methodist Church, 1977

Table 6
Ethnic Membership Survey
of Hawaii District United Methodist Church, 1983

CHURCH	CAU	JPN	PIL	KOR	SAM	COSM	TOTAL
Aiea	111	118	8	3	-	15	257
Aiea Korean ¹	-	-	-	141	-	-	141
Ewa Beach	40	2	2	3	-	7	57
Hon:Aldersgate ²	7	1	326	-	-	1	335
Hon:Christ ³	-	-	-	413	-	-	413
Hon: First ⁴	296	17	19	37	-	195	570
Hon: First Sam ⁵	1	-	-	-	142	-	143
Hon: Harris	41	370	8	2	-	28	447
Hon: Kilohana	259	40	2	-	-	66	367
Hon: Palolo	5	61	-	-	41	15	114
Hon: Wesley	25	135	-	1	-	1	162
Kaaawa	11	8	4	-	-	10	33
Kahaluu	11	49	-	-	-	14	65
Kahuku	20	32	12	-	12	52	131
Kailua	500	50	20	-	-	108	678
Kaneohe:Parker	95	177	3	4	-	77	357
Keolumana	30	22	1	2	-	19	74
Trinity	31	36	14	4	5	45	134
Wahiawa Comm	99	122	25	1	12	37	296
Wahiawa: Olive	8	7	5	85	33	28	156
Waianae	57	45	15	3	70	34	224

Table 6 (continued)

CHURCH	CAU	JPN	PIL	KOR	SAM	COSM	TOTAL
Waimanalo	9	4	-	-	-	1	16
Hilo	68	70	8	6	-	40	192
Honokaa	20	22	36	-	-	12	90
Naalehu	7	5	12	-	-	8	33
Pahala	4	5	54	-	-	4	67
Kaumanaki	1	1	67	-	-	-	69
Kekaha	5	2	78	-	-	-	85
Lihue	34	6	30	2	-	14	86
Honolua	4	27	-	-	-	-	31
Lahaina							
Ala Lani	67	46	1	3	-	60	176
Guam Comm	56	2	32	2	-	36	128
TOTAL	1949	1575	793	709	347	907	6381

SOURCE: Survey conducted by Alex Vergara & Lorraine Kadooka for the Hawaii District United Methodist Church, 1983

¹new congregation

²Samoans became a new congregation

³only one ethnic group

⁴loss of Caucasian membership; Tongan fellowship in membership report

⁵new congregation

Table 7

Interfaith Service For the Political Prisoners In the Philippines

The Order of Worship

PRELUDE OR ENTRANCE SONG

CALL TO WORSHIP

Minister: You chose to come here tonight. Yet there are other places you could have gone, other things you could have done.

People : AS FOLLOWERS OF JESUS CHRIST, WE ARE A WORSHIP-PING COMMUNITY, WHO ARE CALLED IN AND GO OUT AGAIN AS CHRISTIAN WITNESSES.

Minister: Do you really think you will accomplish anything?

People : WE WOULD LIKE TO MEDITATE AND PRAY ABOUT THE PHILIPPINES, THE STATE IT IS NOW IN AND ALL THE PEOPLE AFFECTED BY MARTIAL LAW. WE WOULD LIKE TO THINK AND PRAY, MOST ESPECIALLY, ABOUT THE STRUGGLES OF OUR BROTHERS AND SISTERS WHO ARE IN PRISON, AND MAKE THEIR SPIRIT OUR OWN: A SPIRIT THAT CALLS FOR THE END OF EXPLOITATION, A SPIRIT THAT REFUSES TO BOW DOWN TO INJUSTICES AND OPPRESSION, A SPIRIT THAT IS A SIGN OF THE PRESENCE OF GOD.

Minister: In that case, then, may the power and strength of the spirit who went with Jesus Christ to proclaim liberty to the captives, and set free the oppressed, be with you in this worship service.

People : And also with you.

Minister: Let us lift our prayers to God. We are not alone!

PENITENTIAL RITE

Reader : Our Father, we ask for your forgiveness for our insensitivity and our fear to openly denounce injustices suffered by our brothers and sisters. Have mercy upon us.

People : Lord, have mercy.

Table 7 (continued)

Reader: Many of our brothers and sisters are still in prison, in safe houses, or still being arrested. We forget their sufferings and their reasons why they give their own lives.

People: Lord, have mercy.

Reader: Lord, you ask us, in order to live, to share our lives for our brothers and sisters who are in need. We have been afraid to give our time, our interests, and our talents. Have mercy upon us.

People: Lord, have mercy.

Reader: For the people who are responsible for injustices, arrests, tortures and killings; for the ones in power who do not want to stop these because of self-interest and diplomatic reason.

People: Lord, have mercy.

PRAYER IN UNISON

O Lord, Jesus Christ, you said that "the greatest love a man can have for his friends is to give his life for your sake". We pray to you today with our brothers and sisters who have accepted your message and are now showing their love, and exposing their lives for the salvation of many. Their courage and sincerity may give us strength to continue to search and fight for justice and truth, and may enlighten us to take away our fears. We ask you this in unity with God the Father and the Holy Spirit. Amen.

FIRST SCRIPTURE LESSON

MEDITATION SONG

READING OF THE PSALMS

SECOND SCRIPTURE LESSON

SERMON

The Rev. Alex Vergara

SONG OF THANKSGIVING

PRAYER OF THANKSGIVING

Minister: Dear friends, our brothers and sisters who are in prison are concerned about the salvation of the Philippines and what happens to the people who are continuing the work and for justice and against oppression. Let us pray with their words. (For each prayer a symbol will be offered by chosen people in the community).

1. Lord, we offer you this rice, symbol of our daily bread and symbol of the hunger of the peasants who are asking a true land reform.

Table 7 (continued)

2. Lord, we offer you this money, symbol of the struggle of workers who are asking their right to strike for better wages and humane conditions while they are at work.
3. Lord, we offer you this soil, symbol fo the right of the urban poor and cultural minorities who are defending their right to occupy the land they live on, against demolition and eviction.
4. Lord, we offer you this book, symbol of the resistance of students and professionals who are using their minds and efforts for the work of justice.
5. Lord, we offer you this bible, symbol of the change among religious, ministers, priests, nuns in the service to the people, especially the poor and oppressed.
6. Lord, we present to you these chains. Many of our friends, brothers and sisters are struggling inside prisons to break the chains that other people will not become captives also. Give them strength and hope that their sacrifices and their sufferings are the seeds of your truth and love.

(The people will say, "Lord, hear our prayer," as each symbol is offered).

SIGN OF UNITY: As a sign of unity and unity with the people of the Philippines, let us greet each other with Christian love...And now, let us pray together, "Our Father..."

BENEDICTION

God the Father, Christ the Son, and the Holy Spirit who called us here today to show our unity, love and concern with our oppressed brothers and sisters, may guide us to continue to support the efforts of many who are searching for freedom, justice and truth. May God be with you and may you be with God. (And the people say: AMEN!)

Planning Committee, Interfaith Service for the
Political Prisoners in the Philippines, Honolulu: Harris
United Methodist Church, 1978

Table 8

An Ecumenical Service Fiesta Rite Celebrating the Seventy-Fifth
Anniversary of Filipino Immigration to Hawaii

PREPARATION FOR WORSHIP As we gather together to become a worshipping congregation, feel flowing from one another the same hunger for spirit, for hope, for new beginning, for peace, for belonging, we remember, God, and in remembering we are linked with those who have gone before us and with them we continue the everlasting song.

PRELUDE "Aking Bituin"; "Bayan Ko" Choir and Ensemble
J.C. de Jesus, C. de Guzman

LIGHTING OF THE CANDLES

*PROCESSIONAL "O Come, All Ye Faithful"

THE SOUND OF THE AGONG

WORDS OF WELCOME James J.M. Misajon

CALL TO CELEBRATION The Rev. Timothy Quintero

*THE HYMN OF ACCLAMATION

THE INVOCATION The Rev. Gilbert Nebres

ANTHEM "Hosannah, Blessed Is He"

THE ACT OF PENITENCE The Rev. Gilbert Gorospe

THE CALL TO CONFESSION: Let us confess our sin of separation from our neighbor and from our God. Let us pray together.

O God, we give thanks to you for the life of the Filipino community in Hawaii. We have not always acted as though it was important to us. Forgive us, when we have put our own self-interest first, when we have failed in our responsibilities, when we have looked for escape routes, when we have taken our heritage and our common life for granted.

Awaken in us a sense of fellowship born of common heritage, an alertness to the needs of each other.

Help us to add small miracles of love and laughter to be worthy of being called your children.
Amen.

Table 8 (continued)

THE ASSURANCE AND CELEBRATION OF GOD'S LOVE				The Rev. Sabog
ANTHEM	"Payapang Daigdig"	de Leon		Choir
THE READING OF THE EPISTLE				I Cor. 12:4-13 The Rev. Salusez
ANTHEM	"Osana"	Ignacio Wytangcoy		Choir
*THE READING OF THE GOSPEL				Luke 1:46-55 The Rev. Carmen Pak
ANTHEM	"Hallelujah Chorus"	G.F. Handel		Choir
SERMON	"Unity of Faith Through Understanding and Love"			
	Rt. Rev. Monsignor Osmundo A. Calip			
SONG OF THANKSGIVING "This Is My Song"				Jean Sibelius Choir
A LITANY OF REMEMBRANCE AND HOPE				The Re. Luther Jose

Liturgist: Our hopes and aspirations have been shaped by our heritage from the homeland, Pearl of the Orient Seas, a land of many tongues and islands. For that land and its people--

People : We give You thanks, O Lord our God.

Liturgist: Looking for a future with a brighter hope, our forebears came to Hawaii lured by dreams of a better life. They found long hours of labor and meager pay, the loneliness of separation from family and homeland. For these sturdy, strong-willed pioneers from Luzon, Visayas, and Mindanao--

People : We give You thanks, O Lord our God.

Liturgist: Our hopes were dimmed by the plantation experience: isolated from other groups our lives centered around sugar mill, pineapple factory, and community. Leaders arose with vision for a suffering people. For the determination and commitment of these leaders--

People : We give You thanks, O Lord our God.

Liturgist: That vision brought many to work together, to accept one another as dwellers of these beautiful islands, with equal opportunity for their children. For the sensitivity and conscience of those who worked for just laws,

Table 8 (continued)

and for the Church which nourished the ideals
of love and neighborly concern--

People : We give You thanks, O Lord our God.

Liturgist: Still newcomers come to these shores--
mothers, fathers, brothers, sisters and
peoples of other races and nations, tourists--
all seeking a place under Hawaiian skies.
For the arching of the island rainbows with
its many colors--a reminder that Your creation
is beautiful and that Your people are of
many colors -- and its sign of hope for a
future of justice, love and peace.

People : We give You thanks, O Lord our God.

THE OFFERING

As forgiven and reconciled people, let us offer ourselves
and our gifts for the needs of our community.

OFFERTORY MUSIC "Silent Night" Gruber Choir
"Nena's Lullabay" Traditional Tagalog
"Go In Peace" David Yantis

DOXOLOGY, PRESENTATION AND PRAYER OF DEDICATION The Rev. Galvez

*HYMN "Angels We Have Heard On High" Traditional French

PRAYER OF BLESSING Bishop John Scanlan

THE BENEDICTION, CHORAL RESPONSE

RECESSIONAL HYMN "Joy to the World" Mason-Handel

POSTLUDE "Silayan" Santiago-Vilarde, Jr.
"Ang Pasko'y Sumapit" Traditional Tagalog

Religious Observance Sub-Committee, The Seventy-Fifth
Anniversary of Filipino Immigration to Hawaii, 1981

Table 9

A Service of Commemoration And Thanksgiving
 Celebrating the Seventieth Anniversary
 of the Filipino Methodist Mission in Hawaii

A TIME OF SILENCE AND PREPARATION FOR WORSHIP

As we gather together
 to become a worshipping congregation
 feel flowing from one another
 the same hunger of spirit
 for hope
 for new beginning
 for peace
 for belonging

We remember, God, and in remembering we are linked
 with those who have gone before us and with them
 we continue the everlasting song.

ORGAN PRELUDE

Dr. Ray Okimoto, organist

*GREETING

James J. M. Misajon

*PROCESSIONAL HYMN "All Hail the Power of Jesus' Name" MH-71

*INVOCATION AND THE LORD'S PRAYER The Rev. Luther Jose

CONFESSION AND ASSURANCE OF PARDON

Leader: When we gather to praise God, we remember that we
 are His people who have preferred our wills to
 His, accepting His power to become new persons in
 Christ, let us confess our sin of separation from
 God and our neighbor.

People: O God, we give thanks to you for the founding of
 the Filipino Methodist Mission in Hawaii. We have
 not always acted as though it was important to us.
 Forgive us,
 when we have put our own self-interest first,
 when we have failed in our responsibilities,
 when we have looked for escape routes,
 when we have taken our heritage and our
 common life for granted.

Awaken in us, a sense of fellowship born of
 common heritage, and alertness to the needs
 of each other and our neighbors.

Table 9 (continued)

*PRAYER OF COMMEMORATION The Rev. David R. Pasamonte

*HYMN No. 536 " For All the Saints " William W. How

SERMON Bishop Emerito P. Nacpil

A LITANY OF REMEMBRANCE AND HOPE The Rev. Carmen Utzurum-Pak

Leader: O God, you have gathered us from among many peoples of different tongues -- from Luzon, Visayas and Mindanao. You have given us a new island home.

People: Enable us to welcome strangers in our midst, and to celebrate the different gifts and cultures they bring. May we show your concern for homeless people and refugees, for the poor, the weak and those who have been abandoned, and for immigrants , seeking to better their condition.

Leader: You have given us a bounty of flowing water., of fish and fowl, fruit and grain; sun and rain and beauty all around.

People: May we respect and care for the land and remember that you have given to us in stewardship for the benefits of all people-- now and in the years to come. May no one go hungry because of our selfishness or shortsightedness.

Leader: You have promised to purge us of our self-centered ambitions.

People: Forgive us when we put our desires ahead of other's needs; when we measure our success and security according to economic, political or military power.

Leader: You have given us a new spirit of freedom, of peace, of justice-- lessons learned out of great struggle, led by our forebears in the faith.

People: Help us to be true to that spirit. May we grow in freedom, peace and justice, seeking always to share these material blessings with all people.

Leader: You have led your people in the past; lead us now.

People: Grant us the courage of our forebears in the faith to leave behind the old and familiar and the hope to invest in the future, the unselfishness to take risks in behalf of others.

Leader: Like your faithful workers whom we honor this day, who gave their lives for the sake of spreading your church, make us filled with enthusiasm for your church.

People: Use us in the building up of the church, the joining of our various congregations and in ministry to the whole world.

Table 9 (continued)

ALL : O God, you gave yourself to us in Jesus Christ. Enable us
to give ourselves to others in the Spirit of Christ who came
not to be served, but to serve. Amen.

OFFERTORY MUSIC " How Great Thou Art " Carl Robert Choir

*DOXOLOGY, PRESENTATION AND PRAYER OF DEDICATION

*RECESSIONAL HYMN No. 470 " God of Grace and God of Glory "
Harry Emerson Fosdick

*BENEDICTION The Rev. Alex Vergara

* * * * *

Participating in the Service and Program

Bishop Emerito P. Nacpil, Ph.D., is a bishop of the Central Conference of The United Methodist Church in the Philippines, covering three Annual Conferences— Manila, Visayan and the Mindanao episcopal areas. A native of Magalang, Pampanga, he was educated in the Philippines and at Drew Theological Seminary. Prior to his election to the episcopacy, he served as President of the Union Theological Seminary in Manila and the Asia Theological Seminary. He and Mrs. Nacpil, the former Evangelina del Rosario, a Deaconess, were in Hawaii in July, 1981 for the World Methodist Conference. We welcome him back and wish him mabuhay !

The Rev. David J. Harada	Superintendent, Hawaii District UMC
Alfredo Lagaso	Choir Director, Aldersgate UMC
Dr. Ray Okimoto	Organist, Harris UMC
Dely Sasaki	Choir Director, Kahuku UMC

Members of the District Filipino Council

Ines V. Cayaban	Mary Makapagal
Alfredo Domingo	Carmen Utzurum Pak
Samuel L. Domingo	David Pasamonte
Luther Jose	Alex Vergara
Alfredo Lagaso	Jaime Vergara

James J.M. Misajon, Chairman

Hawaii District Filipino United Methodist Council,
Honolulu: 1982

Table 10

Appointments to Filipino-Language Speaking Churches

Filipino Ministry In Hawaii

<u>Honolulu Mission on Queen Street - 1912</u>		
Benito Illustre		1912-13
Corneilo Ramirez		1914-15
Nicolas C. Dizon	1918-19; 1925-27	
<u>Honolulu Mission on King Street - 1921</u>		
Cornelio Ramirez		1916-17
Nicolas C. Dizon		1918-19
Braulio T. Makapagal		1921
<u>Filipino United Church -1924</u>		
(Comity Agreement between the Congregationalists and Methodists) - 1923-53		
Victor Fajardo		1923-24
Nicolas C. Dizon		1925-27
Isaac Granadosin		1928-31
Tranquilino A. Cabacungan		1932-34
Marion W. Mumma		1934-46
George A. Garcia		1947-49
Catalino C. Cortezan		1950-51
Jack Caldwell		1951-55
<u>Aldersgate Methodist Church</u>		
Floyd Zerbe		1955-60
Jack Powell		1960-61
Braulio T. Makapagal	Associate	1960-61
Lester Cleveland		1961-64
Celeste P. Cerezo	Deaconess	1962-66
Mary Makapagal	Preschool Dir.	1962-77
James L. Swenson		1964-68
<u>Aldersgate United Methodist Church</u>		
Jack W. Hedges		1968-72
Martha Almon	Deaconess	1965-70
Melanio L. Loresco	Associate	1970-75
Phil Iofi	Associate	1972-74
Faaagi Taufetee	Associate	1974-79
T. Samuel Lee		1974-80
Alex R. Vergara, District	Associate	1976-80
Jaime E. Vergara	Associate	1980-
Luther Jose		1980-84
Juan Riingen		1984

Table 10 (continued)

Aiea Community

M. Guerro	1913
Placido Alviar	1915-17
Nicolas Dizon	1918-19
Victor Fajardo	1923-24
Isaac Granadosin	1927-31
Braulio T. Makapagal	1927-28
Tranquilino Cabacungan	1937

East Kauai (formerly Kapeia & Lihue)

Jacinto R. Runes	1957-59
S.G. Afalla	1962-63

Kaunakani, Kauai (Makaweli Filipino Church)

*Francisco Barcelona	1913
*C.D. Javier	1914
*Gregoria Buenauga	1915
*Joseph M. Cruz	1915
*Bonifacio L. Samson	1915
*S.T. Pastoso	1917
Jacinto R. Runes	1917
Roman Umipeg	1926-38
P.J. Daba	1937-56
Jack Hedges	1944
Jacinto Runes (Associate)	1957-62
S.G. Afalla	1957-59
I.D. Steckman	1960
S.G. Afalla	1962-63
R.E. Northrup (Associate)	1962-63
Orlando Chapman	1962-63
Jacinto Runes	1963-67
J. W. Dierberger	1963-65
Vivencio Vinluan	1967-69
Theodore Lesnett	1970-71
Thomas Jackson	1972-74
Patricia Wentworth	1975-77
Alex Vergara	1977-80
	1980-

Kekaha Community

S.T. Pastoso	1917
Jacinto Runes	1926-43
P.J. Daba	1944
Jacinto Runes	1945-56
R. Carter	1953
Jack Hedges	1956-60
I.D. Steckman	1961-62
S.G. Afalla (Associate)	1962
R.E. Northrup (Associate, C. Education)	1962
Orlando Chapman	1963-67
Jacinto Runes	1963-65
J. W. Dierberger	1967-69

Kekaha Community (continuation)

Vivencio Vinluan	1969-72
Theodore Lesnett	1972-74
Thomas Jackson	1975-77
Patricia Wentworth	1977-80
Alex Vergara	1980-

Lahaina, Maui

*Felix Velasco (Kipahulu & Hana)	1914
*Simeon Amor	1924
Matias S. Miguel	1925-30
N.A. Racimo	1930-32
Braulio Makapagal	1933-60
Jacinto Runes	1960-63
S.G. Afalla	1963-65

Naalehu Community, Big Island & Pahala, Big Island

Bernabe Javier	1917-21
Vidal M. Lining	1923-26
S.G. Afalla	1927
S.G. Afalla (Naalehu)	1928-34
Vidal M. Lining (Pahala)	1934-40
Vidal M. Lining (Pahala only)	1941-42
F. Blanco (Naalehu)	1941-42
Vidal M. Lining	1943
Kennett Doctor	1943-49
N.T. Gottschall	1950-54
Serapio Afalla	1951-60
Bliss Billings	1955
W. L. Armstrong, Jr.	1956-59
Paul B. Billings	1960-64
Jacinto R. Runes	1960-63
Arthur Martin	1965-67
Melanio L. Loresco	1967-69
Yong Shik Kim	1969-72
Evyn M. Adams	1973-74
Henry E. Kalbe	1974
Victor Schuldt	1975-77
Jaime E. Vergara	1977-78
Theodore Lesnett	1979
Shigeo Tanabe	1979
Frank Matthews	1979
Leon L. Blackman	1980
Samuel Domingo	1980-82
James Roan	1982-83
Wendell Small	1983-85
Jack Carter	1985-

Table 10 (continued)

Honokaa Community , Hawaii

Roman Umipeg		1922-24
Cenon Ramos		1925-33
Serapio C. Afalla		1958-59
Jacinto R. Runes	Associate	1960-63
J. B. Frieze		1962-64
Melanio L. Loresco		1963
J.R. Acosta		1964
Ted K. Smith		1967-72
Preston Price		1973-75
Kyoo Won Lee		1976-80
Coleen Chun		1980-82
Wendell Small		1980-84
Earl Kernahan		1984-

Kahuku Community

J.M. Cruz		1918
Nicolas C. Dizon		1919
Y. Utsumi		1919
S.H. Ahn		1920
E. Tokimasa		1921
John Capanas		1925-42
Roy Sasaki		1976-

Parker, Kaneohe

James Misajon	Associate	1957-59
David Pasamonte		1982-83

Waimanalo

Victor Fajardo		1924
Nicolas C. Dizon		1925-27
C.P. Goto		1928-29
Isaac Granadosin		1929
Braulio T. Makapagal		1930-32
C.P. Goto		1930-35
P. Villarmino		1935
Carmen Pak		1982-85

Alex Vergara, "Early Beginning of Filipino Ministry in Hawaii" , unpublished paper, Honolulu: 1985

Table 11

Called to Be God's People

(A Baptismal Sermon)

Scripture Text: 1 Peter 2:9

"A chosen race, a royal priesthood, a holy nation?" Are you kidding? How can we? We know full well that the Filipino history in the United States of America points to the opposite direction. Many of you have come to the new frontier not as a chosen race but cheap contract laborers in the pineapple and sugar cane fields. You were sakadas - peons in a foreign land. At first, you were not allowed to bring your own immediate families, buy your own homes, or even fish from the abundance of the sea. You were paid eighty cents a day working from sunrise to sunset. You were not allowed to apply for U.S. citizenship. You were aliens with numbers tugged around your necks for proper identification. You call yourselves, Filipinos, a chosen race?

When you were finally allowed to bring your family or, get married, you and your children were not allowed to sit in front or center chairs inside the local movie theatre. You and your children were subject of ridicules and jokes during "party time." You still consider yourselves a chosen race?

I continue to have a personal problem in filling out the matriculation form in school. It asks about my race. Asian? No, that's not a racial classification. Mongoloid? That sounds more like an ice cream flavor. So, I just write "human" everytime I fill out that form.

For sure, many of you knew full well that you, too, are a chosen race. Not because of the color of your skin, or the intonation of your voices, or the different languages and dialects you speak; but because God has chosen you.

Let me share with you the background of our Scripture text this morning. It was written to give encouragement and hope to the "Exiles of the Dispersion"-- to Christians in several provinces of Asia Minor. It was addressed to a people who were oppressed and persecuted. They were members of congregations composed mainly of Gentile converts and a few former Jews (1:14; 2:10; 4:3). The text was designed as a

Table 11 (continued)

word of consolation and encouragement for Christians suffering as a result of discrimination and alienation.

In my background readings, I found out that I Peter is really a baptismal sermon in the form of an Epistle, first directed to newly baptised Christians, and then to the congregation as a whole. This was read aloud; not silently. Some scholars propose that this I Peter incorporates an early Christian liturgy, or even that it represents the celebrant's portion of an Easter baptismal eucharist or "communion". According to William Willimon, our particular Scripture text "may have been an early baptismal hymn". (Worship As Pastoral Care, p.151)

Is the Epistle still applicable to you in our age and particular location? Of course! You personally know the joys and heartaches of acquiring new citizenship. And in our Christian faith you have acquired a higher citizenship that gives you unlimited passport to worship, fellowship and service. To be a chosen race, in this dimension, is to work not as cheap laborers but exciting participants in the ongoing process of God's creation. When we are baptised into the fellowship of Christ, we have become a chosen race. We are God's own people.

It is in this manner that we are a royal priesthood. "Wait a minute," you may want to interrupt, "You know full well that we do not belong to a royal kahuna or priesthood. The Hawaiian monarchy is long gone (although some people may want it restored), and the image of royal priesthood is now only told in legends and inside tourist vans. How can we be a royal priesthood? How can we-- plantation laborers with an educational attainment on the third grade elementary level and our immigrant children be a royal priesthood?

I must confess that "royal priesthood" is a phrase borrowed by the writer of the Epistle from the Old Testament (Exodus 19:5-6 and Isaiah 18). The Jewish people were a nation of priests, its fundamental idea being religious; not secular. It was also understood, even in the time of Jesus Christ, that this meant servanthood; not being rulers or masters as the image has already warped our senses.

I am quite sure that the Scripture does not want us to become part of the pomp and pageantry of the ancients or of the old Hawaiian days, or even those practiced by modern-day tyrants -- men and women.

Table 11 (continued)

The Book of Common Prayer instructs us that "All baptised Christians are called to make Christ known as Savior and Lord, and to share in the renewing of His world." That's the royal priesthood we need to talk about: not only the priesthood of the ordained clergy but all baptised Christians. In this fellowship of believers, there is no discrimination of race, sex or wealth. These are not requirements of royal priesthood. You and I are called to proclaim the Gospel and participate in all the functions of ministry, and all the dimensions of the Christian life: in worship, fellowship and service. You play an important part and let us not underestimate this. A priesthood, in the New Testament sense, is not exclusive but an inclusive one. It is extended to the whole membership of the church -- all baptised in the name of Christ, the Holy Spirit and God the Father. Baptism is an acknowledgement of God's grace. Baptism is a commitment to do God's grace.

We are a chosen race and a royal priesthood. We are also a holy nation. "Wait a minute, you are going too far," you may want to protest. Just read the daily newspaper, watch television and realize that we are not a "holy nation". Only if we try. And what constitute a holy nation? "One Lord, one faith, one baptism!" We are the Church -- God's own family. We are the Church -- individual and incorporated in our religious lives. Remember what the ancient theologian named Tertullian once said, "Christians are made, not born." This is what God is prepared to make of us !

So now, we know that we are called to be God's people. We are a holy nation. We are a royal priesthood. We are a chosen race. Let it be ! Amen.

Alex Vergara, "Called to be God's People," Sermon delivered at Kaumakani and Kekaha United Methodist Churches, 1984.

Table 12

The Conduct of A Filipino Wedding

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1. The Cord: (Two sponsors shall place around the neck of the Groom one end of the cord and the other end around the neck of the Bride so as to form the figure of a yoke). And the minister shall say: "The cord is symbolic of the bringing and binding together of _____ and _____ because of their love for one another. They shall be one, and no one is supposed to break the tie as God has said, 'Let no man put asunder...' The cord carries with it elasticity to accept and bend, but most of all it symbolizes a yoke that when two work together the burdens of life become easier to carry."
 2. The Veil: (Two sponsors will place the veil over the Bride's and Groom's heads). And the minister shall say: "The veil symbolizes that _____ and _____ shall be one and live as one under the canopy of love and God's abiding presence. It also symbolizes the home which they are establishing to the deep affections of the family circle, and to all friendly hospitalities; to all beautiful things of heart, mind and soul; this home be a dear haven of peace and joy."
 3. The Coins: (The coin bearer will hand to the minister the coins). And the minister shall say: "God has promised those who abide in His love, and with the blessing, charged us to be responsible stewards of what He has given to us. In your married life, these coins represent the blessings that may be yours to hold. The passing of these coins from your hand to hers, and from hers to yours symbolizes of your joint ownership and stewardship of them. It also should remind you of the passing values they have-- that you do not have ultimate control of them as they merely pass out of your hands. So, you are warned from Scripture: 'The love of money is the root of all evils; it is through this craving that some have wandered from the faith.' Be good stewards of God's blessings by giving Him first place in your hearts and giving of your life, your resources and your time to Him through the work of the church."

Anatalio Ubalde, "The Conduct of A Filipino Wedding" in May Chun (ed) PACASIANA (Honolulu: Hawaii District UMC, 1977)

Table 13

Parable And Performance According to Alejandro

There was once a man who dreamed of becoming the next president of his country. But the outgoing president whose Constitutional reign was now about to expire, imposed martial law, declared himself president for life and imprisoned his successor.

In prison, the man's wife came to visit his, saying, "The president has taken full control of our political life". The prisoner replied, "Let us just say that the buwaya (crocodile) ate one of our chickens." And the wife continued, "The president has taken full control of our economic life." The prisoner began to tremble, saying, "The buwaya has taken two of our chicken already." Then the wife said to the prisoner, "The president has taken full control of our social life and wants to devour our souls, also."

The prisoner knew full well that they only had three chickens. So to symbolize his protest, he went on a hunger strike; produced and smuggled letters from his prison cell; and challenged- under the threat of a firing squad- prevailing inhuman conditions in his country.

From confinement, the man took to the friendly skies of United, received a fellowship at Harvard and launched a campaign to reveal the realities in his home country. Many people came to hear him but only a few listened.

Although he enjoyed the lecture circuit, his new freedom and the American dream, he felt he had to respond to his calling. "I've got to go home," he said. "No, you won't. Something might happen to you," warned the president's men. But the urgency to go home was greater than the desire to stay in comfort.

As he reached home, two of the president's men escorted him. There was a burst of gunfire. His blood poured into the veins of his beloved soil. The ground started to swell. The dormant volcano erupted to life.

Alex Vergara, "Parable and Performance According to Alejandro", School of Theology at Claremont, 1984.

Table 14

Filipino Fiestas Remembered or Celebrated
by Filipino In Hawaii

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1. FEAST OF THE BLACK NAZARENE - Highlight of the fiesta is a procession of barefoot men pushing and pulling the statue of the Black Nazarene on a carossa or platform with wheels. January 9 is the procession date.
 2. SANTO NINO CELEBRATION - The whole month of January, immediately after Christmas. Many towns have their own patron saints but the "Santo Nino" gets more attention during the town fiesta procession.
 3. MORIONES FESTIVAL - A Holy week celebration of Jesus' passion and crucifixion. Spectacle is centered on the story of a one-eyed Roman centurion named Longinus. Customed people of Moriones roam the streets as marked penitents or inducers of penitents to suffer. (March 14).
 4. PALM SUNDAY - Elaborately decorated palm leaves are brought to the church to be blessed and brought home to adorn the family altar or doorway.
 5. GOOD FRIDAY - Many towns celebrate with colorful and solemn rituals: cenaculo or passion play; a penitencia where flāgellantes beat themselves in public in atonement for their sins; and the three o'clock Good Friday procession. The Siete Palabras or "Seven Last Words" are also heard in church with dramatizations and sermons.
 6. FLORES DE MAYO - Celebrated in honor of the Virgin Mary; conducted in church as well as in the homes. Features include: evening Rosaries, singing of songs to Mary, food and floral offerings. A procession, called Santacruzán, is held around the church and neighborhood.
 7. THANKSGIVING DAY - Presentation of freshly cut rice stalks and other vegetables to the altar.
 8. ALL SAINTS DAY - Vigils are kept all night in cemeteries and food is offered to the dead as well as the living.
 9. CHRISTMAS Christmas lanterns or parol are lighted; Simbang gabi, a nine-day novena of pre-dawn masses are held beginning Dec. 16 and culminates on Christmas eve.
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Alex Vergara, unpublished 1985

Table 15

Milestones In Filipino Ministry

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- 1989 - The United States defeated Spain and control over the Philippines was transferred to the United States.
 - 1900 - The Organic Act of 1900 was legislated to make Hawaii a U.S. territory; enabled Filipinos to enter Hawaii as nationals.
 - 1906 - Fifteen Filipino laborers arrived in the plantation.
 - 1912 - Filipino Methodist Mission in Honolulu was dedicated. Neighbor island missions were established.
 - 1919 - Filipino nurses arrived to work for Methodist mission. Pablo Malapit organized the Filipino Federation Labor.
 - 1922 - Filipinos became the largest ethnic group in the plantation labor force at 41%...Japanese, 38%.
 - 1924 - Immigration Act barred Japanese immigration to Hawaii. Stepped up Filipino recruitment; Filipino workers strike in Hanapepe.
 - 1934 - Tyding-McDuffy Act gave Philippine Independence and U.S. immigration quota of 50 immigrants per year for Asian countries.
 - 1946 - HSPA hurriedly brought in 6,000 sakadas before the signing of Philippine Independence.
 - 1965 - National Origins Act abolished the discrimination of immigrants because of their race or nationality.
 - 1972 - President Ferdinand Marcos declared martial law in the Philippines.
 - 1976 - Methodist Church in Hawaii recruited a district Filipino pastor.
 - 1986 - Deposed President Ferdinand Marcos on exile in Hawaii.
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Alex Vergara, "Milestones in Filipino Ministry",
unpublished, Kekaha: 1986